

# *The* **REVIEW**

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**REV. J. S. BROOKENS, A.M., D.D., Editor-Manager**

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**EDITORIALS: "A POOR — RICH CHURCH" — "THE DEMOCRATIC PARTY AND THE NEGRO" — DO WE NEED TO ELECT ANY BISHOPS? — WHITE SAVAGES DESECRATE THE AMERICAN FLAG.**

**HAZARDS OF MINISTERIAL PROVINCIALISM**

**AN ENDURING PEACE**

**DOES GOD CARE?**

**POETRY**

**HOMILETICS**

**HIGH CHURCHMEN**

**CURRENT EVENTS**

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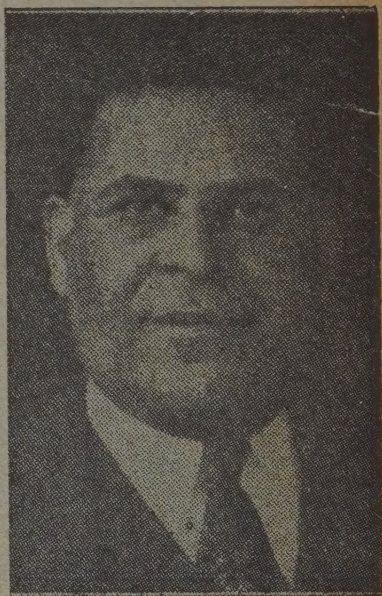
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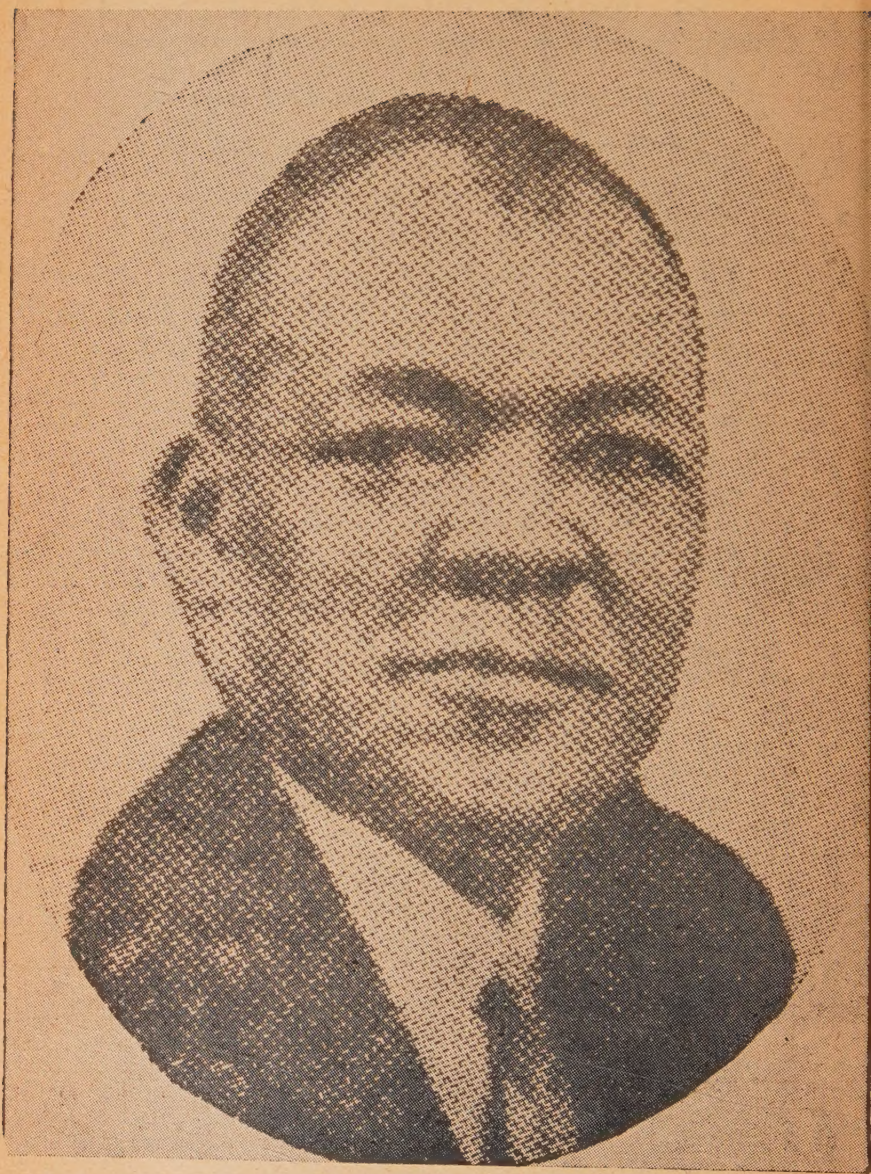
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BISHOP ALEXANDER J. ALLEN



# BISHOP A. J. ALLEN UTTERS THE VOICE OF GOD

By EDITOR BROOKENS

Never in the history of African Methodism has our church been so plagued with confusion, strife and hate; the apparent conflict in our Bench of Bishops has developed into an open warfare; no quarter is being shown by opposing sides in this battle of Armageddon.

Hundreds of thousands of A. M. E.'s are groaning in the spirit, groveling in the dust of public defamation, hanging their heads in abject shame, mute with grief, pain, and shame over the charges, counter-charges, recriminations, internecine antagonisms and numerous episcopal trials that have been ours to witness and bear during 1946. African Methodism will ever remember 1946!

But thanks be unto God for His amazing grace; God has not withdrawn His redemptive power from the vineyard Richard Allen set up in a Philadelphia blacksmith shop; God, and not our Bishops, is the Bishop of our souls; do not arrange the funeral program for Allen's Church; do not select any funeral hymns; do not select any doleful funeral text; do not let pessimism blind your faith! Do not sell African Methodism short!

All the errors men may make as Bishops, General Officers, Presiding Elders and Pastors are not sufficient to destroy the efficacy of His Grace; the power of the blood which dropped from His side on blessed Calvary!

Despite the raging fires of extermination now apparent in our College of Bishops, the sons of God have been sent a message direct from the holy archives of heaven in the recent encyclical published by our church Records from the pen of Bishop A. J. Allen, who aptly and prophetically diagnoses this great calamity now engulfing us.

Quoting Bishop Allen: "It is my solemn belief that the Bishops, meeting in special council in Washington, missed their greatest opportunity. I pleaded earnestly for us as Bishops to take the necessary steps to bring about a reconciliation of differences between Bishop Sims and Bishop Wright so that there might be a cessation of litigation in the civil courts of New York. Bishop Tookes and Bishop Baber supported my plea. We, the Bishops, had the power to take such actions. I make no criticism of any Bishop individually; but I do criticize all of us as Bishops for failing to measure up to the demands of the hour by bringing about that peace for which our followers, both ministers and laymen, are praying and pleading so earnestly." (End quote)

Is it true that men holding the high and holy office of Episcopal supervision, men who are God's highest spiritual executives, cannot reconcile administrative differences? Has African Meth-

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# Editorial

## "A POOR-RICH CHURCH"

(Guest Editorial)

By REV. CHARLES S. SPIVEY, JR.

The African Methodist Episcopal Church is incalculably rich. In terms of money, negotiable securities, and other material goods of value it is well off. Yet it is not here that its true value lies. This is to be found only when one considers the countless lives that have been filled with the heritage of Allen; lives that are devoted to the continuance of the church that he founded. Here is wealth that cannot be measured in terms of the gold standard. Its only measure is that scale on which progress itself is measured. Were there not a single building that could be called our own; a single dollar to our credit in any bank, nothing save the hearts and minds of the youth of the church we would be rich. Buildings, money, securities, wealth, all would become realities in the labours and devotions of the hearts and minds wresting from the hands of fate the future of the church.

Yet the potential power, the future, and even the present position of our church is becoming increasingly poverty stricken. "Poor rich church" might well be the caption that the world reads over our head. We are becoming more and more destitute where our greatest and most valued possession is concerned. This is the case simply because the church fails to give adequate opportunity for its development. A nation failing to provide for the development of its resources may yet become a great power for they will remain unchanged until someone begins to open up the latent potentialities. Not so with the church and its greatest resource, its youth. Failure to provide for the development of youth means that each succeeding generation will find fewer to develop. Each year of inadequate development brings us one year closer to abject want.

To have been at the Chicago meeting of the Christian Educational Congress and Youth Convocation would have satisfied all curiosity about the church and its youth, and about what is being done to provide for the development of this resource. There, clearly, revealed, was the true richness of the church. Young men and women from all over the church, from every walk of life, prepared in many fields of learning, were there. Their common interest was their great love for their church. They did not come empty handed. Each brought his most precious gift. Their time and money, valuable as they were, they counted for nought. The faith and hope and trust in their church, and their willingness to give themselves wholly over to its cause in its struggle to meet the problems



of today and tomorrow . . . this was the gift they brought to that meeting. Who, seeing them, could fail to see that our church is far richer than one would suppose.

Neither could one fail to see that our church is very, very poor. The pinch of want is daily growing. Why? The coffers were locked and they that brought their gifts went away sorrowing. They were downcast; dejection was brought about because their gifts had been ignored. Stung by the lash of disregard they turned to one another to ask, "Is this our church?" That indelible welt can neither be erased nor soon forgotten. With one panel discussion scheduled, a talent program and two worship services thrown in as afterthoughts, who is to say to them, "You are imagining this!"

How can the church permit itself to overlook, to ignore, to forget or to neglect its youth? If ever there was a time and a need for their clean open-minded willingness to serve this is it. A more valuable asset cannot be found! They have not yet learned the ways of crooked politics neither do they freely receive filth and dirt for the purpose of public exposure and discussion. When our church seems plagued with all kinds of unscrupulous, scurrilous literature at nearly every general meeting and when our "dirty linen" is to be viewed in every issue of the papers it can ill afford to ignore clean open minds anywhere. How can it then continue to shut its eyes and ears when its young people come forward anxious to know that these things are ugly cancerous growths that will shortly be cut away from the healthy tissue and in no way indicate the true nature and character of the church!

Still less can the church afford to lose the high ideals of what the church might be that fill the minds of its young people. Lost visions of a church speaking with all the power of truth and righteousness wherever the darkness of evil is found can never be replaced. Broken dreams of a church defending its people from every onslaught of prejudice and hatred are not easily restored. High hopes of a church, marching forward with each advancing year, carrying the banner of our Lord to still higher heights are not quickly sweetened when they have been cast to the ground to become sour and bitter. Young people came to Chicago with such hopes and dreams and visions. The church that inspired them, they found, was apparently not the least bit interested.

How long shall we be able to consider ourselves wealthy in future power when the eager, outstretched hands of youth are slighted. Their hands are not outstretched with lust, greed, or caprice to tear and rend and destroy everything that comes within their grasp. Rather they are reaching out to receive and shield and nurture all that is good and pure.

Yes, the fingers of the hands may be all thumbs but they are the fingers that can wrest tomorrow and all it stands for from the clutches of fate. Theirs are the hands that can take the stuff that dreams are made of, to work it, knead it, and shape it into the realities of tomorrow when it has become today.



Poor indeed is the church that faces the future without the blessing of the pure hearts that youth readily offers its church. Pure hearts are they which can receive truth as the dry ground welcomes the spring rains and in which good can grow and prosper to bless the world with its fruit. It goes without saying that the world and the church really need hearts that in their purity have not become hardened to suffering and pain. There is no value set on hearts that can neither give comfort to error nor respite to falsehood as it flees before truth. "Blessed are the pure in heart," He said, for "As a man thinketh in his heart . . ." Blessed is the church that has its rank filled with those whose purity of heart constantly gives them the vision of the Son of God leading His church forward against every foe.

The Chicago meeting is over. The insight young people obtained into the thinking of the church where planning and opportunity for activity on their part is concerned will long remain vivid in their memory. No one knows how many disappointed and disillusioned young people went from that meeting. Their thinking, in fact their whole attitude toward the church has been affected. The only indication we shall have will be their increasing absence from the church in coming years. Then, too late, we shall realize how great our loss has been.

The resolutions and expressions made by the young people at the Convocation were not made to create scenes or to invite disension and antagonism, or to bring embarrassment to anyone. They were meant to say "Awake! Awake! Awake! thou that sleepest. The hour has come. Awake and see how poor you will be without the minds and hearts and hands of the young people who hold dear the heritage of Allen. In the face of the tremendous need of the future help us to prepare that we might help you. Help us with your faith, your knowledge, and your experience that we will be able to be able to bear our share of the responsibilities of tomorrow."

Young people are now wondering whether the church is asleep and in need of awakening or whether its silence is another sort of a cold shoulder. They know this; that whatever may be the case ours is a poor rich church. Asleep or indifferent, our resources are declining.

—oOo—

## "THE DEMOCRATIC PARTY AND THE NEGRO"

By THE EDITOR

A half a million Negroes voted in the formerly lily-white Southern Democratic primaries held in Georgia, South Carolina, Florida, Alabama, Mississippi, Louisiana, Arkansas, Texas, Tennessee and North Carolina.

Texas led with two hundred twenty-five thousand; Georgia followed with one hundred twenty thousand voters. Southern Democratic reactionaries whose chief leaders are United States Sena-



tors George, of Georgia; Johnson, of South Carolina; McKellar, of Tennessee; Fulbright, of Arkansas; Bilbo, of Mississippi; Ellender and Overton, of Louisiana and Connally of Texas; U. S. House of Representatives Gene Cox, of Georgia; Rankin, of Mississippi; Governor-elect Talmadge, of Georgia, bitterly resent the recent upsurge of the Southern Negroes' voting strength below the Mason and Dixon Line.

A wild holocaust of savage lynchings has broken out throughout the South in retaliation against southern Negroes to suppress their jubilation over the freedom of the ballot, to intimidate us so as to frighten us away from the polls in the future, thus using mass murder to stop the just verdict of the United States Supreme Court which has spoken in absolute and unmistakable language in breaking up the political peonage of Mr. Truman's political party in the South where nine million Negroes languish under the political, economic, educational, transportational, public accommodations and legal discriminations.

The democratic party vainly attempts to carry on a two-front political appearance. In the South where southern feudal overlords still live in slavery mental attitudes, there is no attempt made to conceal the open contempt in which the freedom for the American ballot is held for Negroes and poor whites. These overlords are owners of plantations and southern industries. Political peonage is insured by the iniquitous poll tax which openly robs three-fifths of the people; through this, local elections are easily controlled and their personally chosen political bosses run the government; they go to the House of Representatives and to the United States Senate where they remain until death, unless some unforeseen development takes place.

This system has placed McKellar in two important positions in the government. He is president of the Senate and chairman of the powerful Appropriations Committee; it has made Bilbo mayor of Washington, D. C., and a committee chairman; it has given Senator George, of Georgia, the important chairmanship of the Senate Banking Committee; it has placed Tom Connally, of Texas, the head of our Foreign Relations Committee, and our representative at the World Court; and half the people of Texas are political slaves.

Just how does the Democratic Party hope to hold the party lines when in the South, where savage, rabid, vicious, venomous, Klu Klux Klan, lynching democrats are dismembering hapless American Negroes by the wholesale, using acetylene blow torches, chains, shot guns, tree limbs, clubs, gun butts and the official law forces of county sheriffs, deputy sheriffs, gun-happy policemen and fake bonds. There is one front the solid South fought for and lost in the bloody Civil War; and which they won through the political chicanery of the Democratic lily-white primary and the iniquitous poll tax!



And at the same time in the states of New York, Pennsylvania, New Jersey, Maryland, Indiana, Ohio, Illinois, Missouri, Kansas, Wisconsin, Iowa, West Virginia, Virginia, and Michigan where five million Negroes reside and vote, this same Democratic Party becomes the New Dealers, the PAC and what not. In these states Negroes are vociferously exhorted to stay with Mr. Roosevelt, although Mr. Roosevelt is dead and a Missouri border state Pendergrast political machine graduate is now sitting in the driver's seat; a new leader who has hastily rid himself of a Rooseveltian cabinet, ruthlessly replacing Attorney General Biddle, a Pennsylvania Republican with Mr. Tom Clark, a Texan, whose state party slogan has been, until the U. S. Supreme Court handed down a decision in favor of over half a million Texas Negro voters: "No Negroes are fit to exercise the right of the free ballot."

Such a political highway robbery placed Mr. Tom Clark in the Attorney General's department at Washington through poll tax, lily-white democratic party politics!

Our Pendergrast machine politician, Mr. Truman and our machine politician exegete, Mr. Bob Hannegan, who is now our honor-order Postmaster General and chairman of the National Democratic Committee, summarily dismissed Mr. Biddle so as to give a true Texas Democrat the highest office where Negroes may go to have their rights as American citizens pled, the highest court, the U. S. Supreme Court!

The treasurer of the United States, Mr. Morgenthau, an able American Jewish financier, was soon to be replaced by Judge Vinson, a Kentucky Democrat who sees eye to eye with Gene Talmadge, of Georgia; Bilbo, of Mississippi; Ellender, of Louisiana; and Rankin, of Mississippi; and President Truman, of Independence, Missouri.

Now the question arises: What shall the five million Negroes who vote in New York, Pennsylvania, New Jersey, Maryland, Michigan, Indiana, Illinois, Ohio, West Virginia, Massachusetts, Kansas, Missouri do about a two-faced Democratic Party?

Shall the Negroes who live in the above mentioned states ignorantly swallow the political hog-wash being dished up this Fall, in mid term elections, by the two-front Democratic Party? How can American Negroes be that politically dumb? For thirteen years one man held absolute political power over the two-front Democratic Party, and the American people; "must legislation" on his agenda was continuously passed by Congress; he authorized the increase of our public debt from seventy-five billion dollars to two hundred seventy-five billion dollars, and nobody squawked; he spent billions for public pork barrel projects to protect his political machinery; he audaciously put out well deserving Democrats, trampling with impunity his political party lines to place able Republicans like Mr. Stinson, Mr. Knox and Mr. Morgenthau in his cabinet; made international political and military alliances without consulting the United States Senate; he had mul-



titudes of laws passed at his Presidential behest, and yet during all these years of unparalleled political authority that the two-front Democratic-New Deal Party also shared in, Mr. Roosevelt never was able to pass an Anti-lynching Bill; Mr. Roosevelt was never able to pass an Anti-Poll Tax Bill; Mr. Roosevelt was never able to Pass the FEPC Bill!

The chief antagonists of these Bills that mean real democracy to American Negroes were always members of two-front Democratic Party—the Southern Front.

Whenever any bill has come up in the House of Representatives or the Senate to deliver Negroes from Lynch Slavery, Poll Tax Slavery and Fair Employment Practice Slavery the Democrats have organized last ditch fights and filibusters to keep American Negroes in slavery in the South!

Pay no attention to the political campaign hog-wash of Meade and Lehman in New York; Guffey in Pennsylvania; Democratic aspirants in New Jersey, Maryland, Pennsylvania, New York, Ohio, Michigan, Indiana, Illinois, Missouri, Kansas, West Virginia, Massachusetts nor any other free balloting state where Negroes do not have to dodge lynch billies to vote. A half million Negroes in the South will grow to a million by the Presidential election in 1948!

We, of the South expect you Negroes of the North to vote the Republican ticket, for only that ticket can free us!

—oOo—

## DO WE NEED TO ELECT ANY BISHOPS?

By THE EDITOR

The most prevalent subject today in the Church is our Bishops. Say what we may, the Church leaders have the spotlight of public interest turned upon them from every angle for their physical conditions will determine in a large measure the size of the 1948 class.

The majority opinion is that we shall elect at least four Bishops at the forthcoming General Conference; and why not? Today as never before most intricate, most delicate, most far-reaching problems in our social maladjustments face the leaders of the Church; intensified episcopal leadership rather than territorial expansion is the social norm of leadership today; modern machinery, social as well as mechanistic, requires close supervision of its multi-form framework.

New social agenda being initiated by state and church have made their impress upon African Methodism. Tremendous modern economic, political, educational and anti-Christ high pressure groups carry on endless warfare on our religious fronts, to say nothing of the keenest denominational competitions in the history of our church, making it imperative that African Methodism choose well, and select new leaders to associate with the able leadership we possess at the present time.



Let us see, brethren. Do you know that from 1816 to the year we held our first General Conference and elected our first Bishop, Bishop Richard Allen, up to 1900, we only elected twenty-five Bishops? That is, during the first eighty-four years of our organized denominational existence, we selected and placed over us just twenty-five "primus apud presbyters," first among the Elders.

From 1900 to 1944, our last General Conference, African Methodism has elevated thirty-nine Elders to the holy office of our Episcopacy, or nearly one a year!

How may we explain such a rapid turnover? Well, the answer is not difficult to ascertain; it is the wear and tear of modern episcopal supervision, episcopal responsibility.

New worlds in all social spheres have been discovered and opened up by social pioneers during the past forty-five years, the years of our greatest membership growth, the years of our greatest intellectual growth, the years during which our educational institutions have expanded in physical facilities, and have raised their scholastic efficiencies highest. The living standards, the cultural standards, the political standards of all minority American groups have advanced during the past half a century as never before; the American Negro has been just as susceptible to these revolutionary changes as other racial groups.

Two devastating and catastrophic world wars have left millions of once enslaved peoples free economically and politically; they have left millions of teen-agers as battle weary war veterans; they caused minority groups to lay aside lines of racial demarkations and fight together economically, thus bringing into economic and political powers giant labor unions.

Men who earn their bread by the sweat of their brows are combined into labor unions and number from fifteen millions to twenty millions out of the nation's group of workers that number over fifty millions.

These rapid new developments in the nation's life have had their reactions on African Methodism and its leadership; our Bishops now have year round jobs; it takes all of any Bishop's time to travel over and properly supervise one episcopal district!

The American Negroes are facing their most determined national problems: lynching, the poll tax, the Southern Democratic primary discrimination, the FEPC, better housing, better public schools, better teachers, more of these fifty million jobs and better jobs, better sanitary living conditions and the elimination of Negro slums all over America! And to whom shall the people go but to the servants of God for guidance, for encouragement, for aid?

The Bishops of the African Methodist Episcopal Church labor under great social and religious burdens as the large numbers elected since 1900 clearly show. These heavy responsibilities inherent in the performance of Episcopal duties exact a heavy toll in human nerves, the basis of physical stamina.

Let us see how and when we have elected the sixty-four leaders.

In 1816, Bishop Richard Allen was the only one elected; twelve years later, in 1828, the church elected Bishop Morris Brown, who was an assistant pastor and our business manager. Bishop Allen was a missionary and our business manager when elected. In 1836, Bishop Edward Waters, pastor of the Baltimore Circuit, was elected; in 1844, Bishop Wm. Paul Quinn, missionary to the West, was elected; in 1852, for the first time, more than one Bishop was elected, Bishops Daniel A. Payne and Willis Nazary being the ones chosen; both were pastors of churches.

Twelve years later, in 1864, the church elected Bishops A. W. Wayman and J. P. Campbell. They were pastoring Baltimore churches, Bethel and Ebenezer, and were Civil War Bishops.

In 1868, Bishops J. P. Shorter, T. M. D. Ward and J. M. Brown were chosen; Bishop J. M. Brown was the third General Officer chosen; Bishops Allen and Morris Brown were the first Bishops. J. M. Brown was the Secretary of Missions; Bishop R. R. Disney followed this class of three eight years later, in 1876. He was Book Steward and Editor of the Recorder; he was followed in 1880 by a class of three, Bishops H. M. Turner, W. F. Dickerson and R. R. Cain. Bishop Turner was General Business Manager; Bishop Dickerson was a pastor in New York City and Bishop Cain a presiding elder in South Carolina.

Bishops W. J. Gains, B. W. Arnett, B. T. Tanner and A. Grant followed in 1888, the largest class elected up to then. Bishop Gaines was a presiding elder in Georgia; Bishop Arnett, Financial Secretary; Bishop Tanner, Editor of the A.M.E. Review, and Bishop Grant, a presiding elder in Texas.

In 1892, the church chose Bishops B. F. Lee, M. B. Salter and J. A. Handy. Bishop Lee was Editor of the Christian Recorder; Bishop Salter was a presiding elder in South Carolina, and Bishop Handy was Financial Secretary.

Bishops W. B. Derrick, J. A. Armstrong and J. C. Embry were elected in 1896. Bishop Derrick was the Secretary of Missions; Bishop Armstrong, the Financial Secretary and Bishop Embry, Manager of the Book Concern. This completes the list of the first twenty-five Bishops.

Beginning with 1900 we have Bishops Evans Tyree, M. M. Moore, C. S. Smith, C. T. Shaffer and L. J. Coppin, our largest class so far recorded. Bishop Tyree was pastoring St. John, Nashville; Bishop Moore was Financial Secretary; Bishop Smith was Secretary of the Sunday School Union; Bishop Shaffer was the Secretary of the Church Extension, and Bishop Coppin was one of the Editors of the A. M. E. Review.

After eight years the church chose Bishops E. W. Lampton, H. B. Parks, J. S. Flipper, J. A. Johnson and W. H. Heard, a class of five and the second of this size within two quadrenniums! Bishop Lampton was Financial Secretary; Bishop Parks was the Secretary of Missions; Bishop J. S. Flipper was President of Morris



Brown College; Bishop J. A. Johnson was a pastor; and Bishop Heard was the Secretary, the Connectional Preachers' Aid Society.

The General Conference selected Bishops John Hurst, W. D. Chappelle, J. H. Jones and J. M. Conner for the Episcopacy in 1912. Bishop Hurst was Financial Secretary; Bishop Chappelle was the President of Allen University; Bishop J. H. Jones was President of Wilberforce University; and Bishop J. M. Conner, a presiding elder in Arkansas.

In 1916, two were chosen for our Episcopacy: Bishops W. W. Beckett and I. N. Ross. Bishop Becket was the President of Allen University, and Bishop Ross was pastoring Metropolitan, Washington, D. C.

In 1920, the General Conference again saw a large class of five elected: Bishops W. D. Johnson, A. J. Carey, W. S. Brooks, W. T. Vernon and W. A. Fountain. This is the third class of five Bishops in twenty years. The nation was in the midst of most profound social upheavals; inflation, immorality and materialism were carrying America and the world into the chasms of world-wide depression! Church leaders vainly tried to hold the line as sophisticated cynicism gripped mankind; the ruler of darkness ruthlessly trampled under foot the ethics of the Christian religion just as it is being done today, a quarter of century afterwards. Bishop Johnson was a presiding elder in Georgia; Bishop Carey was a presiding elder in the Chicago Conference; Bishop W. S. Brooks was pastor of Bethel, Baltimore; Bishop Vernon was pastoring Avery Chapel, Memphis, and Bishop Fountain was the President of Morris Brown College. He is the only survivor today, and is our honored and revered Senior Bishop.

In 1924, Bishops A. L. Gaines, R. C. Ransom and J. A. Gregg were elected. Bishop Gaines was a Baltimore pastor; Bishop R. C. Ransom was the Editor of the A. M. E. Review, and Bishop Gregg was the President of Wilberforce University.

In 1928, the church elected a class of four Bishops. They were Bishop R. A. Grant, who was pastor of Grant's Memorial, Jacksonville; Bishop S. L. Greene, who was presiding elder of the Little Rock District, and Bishop M. H. Davis, who was pastoring St. John, Baltimore, and Bishop G. B. Young who was pastoring Bethel, Dallas.

Bishops Noah W. Williams, D. H. Sims and H. Y. Tookes followed in 1932 at Cleveland. Bishop Williams was the pastor of St. Paul, St. Louis; Bishop Sims was the President of Allen University, and Bishop Tookes was the presiding elder of the East Jacksonville District. There were over eighty aspirants in 1932.

Only two Bishops were elected in 1936, Bishops R. R. Wright and E. J. Howard. Bishop Wright was the Editor of the Christian Recorder, and Bishop Howard was the pastor of Wesley Chapel, Houston; great historian and journalist, and an able pastor.

The General Conference of 1940 elected the largest class since the 1928 General Conference in Chicago, electing four Bishops.

They were Bishops D. W. Nichols, G. E. Curry, F. M. Reid and A. J. Allen, Bishop Nichols was the pastor of Emanuel, New York; Bishop Curry was Manager of the Book Concern; Bishop Reid was pastor of St. Paul, St. Louis, and Bishop Allen was the Division Secretary, American Bible Society.

1944 saw the General Conference selecting two outstanding churchmen for the Episcopacy. They were Bishops G. W. Baber and J. H. Clayborn. Bishop Baber was the pastor of Ebenezer, Detroit, and Bishop Clayborn was the presiding elder of the Ft. Smith District in Arkansas.

A hasty recapitulation will show that the church during the last one hundred fifty-nine years has elected sixty-four Bishops, thirty-nine of whom it has chosen in the past forty-six years.

Of this number, twenty-one were elected out of the Pastorate; twenty-four were General Officers; two were missionaries who carried African Methodism's banners from the Mississippi river to the Pacific Ocean; ten were Presiding Elders, and seven were College Presidents.

General Officers have never been discriminated against. The church has selected men for their qualities regardless of their places.

Bishops J. M. Brown, W. B. Derrick and H. B. Parks were Missionary Secretaries; Bishops Richard Allen, Morris Brown and H. M. Turner were General Business Managers; Bishop Edward Waters was the only Circuit Preacher ever elected. Bishops Wm. Paul Quinn and T. M. D. Ward were pioneer Missionaries in the West, giving us that territory now known as the Fifth Episcopal District; Bishops Waters, Shorter, Nazary, Payne, Wayman, Campbell, Dickerson, Tyree, J. A. Johnson, Ross, Brooks, Vernon, A. L. Gaines, R. A. Grant, Young, Davis, Williams, Howard, Nichols, Reid and Baber were in the pastorate when elected.

Bishops Cain, W. J. Gaines, A. Grant, M. B. Salters, Conner, W. D. Johnson, A. J. Carey, S. L. Greene, H. Y. Tookes, J. H. Clayborn were Presiding Elders when elected.

Bishops Arnett, Handy, Armstrong, Moore, Lampton and Hurst were Financial Secretaries.

Bishop Shaffer was the only Secretary of our Church Extension ever to be elected.

Bishops Disney, Tanner, Lee, Coppin, Ransom and Wright were outstanding in the field of religious journalism. Bishops Disney, Lee and Wright were Editors of the Christian Recorder. Bishops Tanner, Coppin and Ransom were Editors of the A. M. E. Review.

The Book Concern Managership has furnished Bishops Embry and G. E. Curry to African Methodism.

The Sunday School Union was organized by Dr. Charles Spencer Smith whom the Church elected a Bishop in 1900.

Our colleges have given us seven Bishops. Bishop J. S. Flipper was the first college president to be elected a Bishop. He was chosen in 1908. He and Bishop W. A. Fountain, present Senior Bishop, came from Morris Brown College. Bishops W. D. Chap-



epelle, W. W. Beckett and D. H. Sims were chosen while serving as presidents of Allen University. Bishops Joshua H. Jones and J. A. Gregg were elected while heading Wilberforce University.

Bishop W. H. Heard was the Secretary of the Connectional Preachers' Aid Society; and Bishop A. J. Allen was Division Secretary, the American Bible Society.

Do we need to elect any Bishops? I think an intelligent summation of this article will clearly show the necessity for new additions to our present Bench of Bishops. They are subject to the same laws of survival as their predecessors were.

And too, the widespread episcopal responsibilities of the mid-century demand that we elect our ablest material for episcopal leadership, and without discrimination because of office as has been done in the past 159 years: men of world-wide mental orientation; men whose lives through the years present ample evidence that they have been born of God; men who realize that Bishops are not slave masters but God's Chief Servants on earth; men who will indoctrinate our ministry in the tenets of our faith in God; men who will not stress the Almighty Dollar but the Almighty God; men who won't forget the ministers and their families and especially those who labor in small income charges where most of us have served and do serve; men who as Bishops won't ignore, scold, scorn, nor refuse to allow veterans who superannuate to make their valedictory, and be too busy to give the veteran's conference colleagues time to give God's worn-out soldier a final offering. Oh, my God! men who will not exclaim when someone asks a ten dollar donation for a ministerial has-been, "This is no racket!!!" Men who shall stand shoulder to shoulder with the Truth, and with the Negroes of America for social, political, economic and educational justice in America!

Yes, the church should elect Bishops in 1948; and they must be men who fear God and love the brethren.

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## White Savages Desecrate the American Flag

BY EDITOR BROOKENS

Modern dictionaries define a savage as one who is: uncivilized; wild; cruel; fierce; pitiless; uncultivated; and enraged.

These heathen terms correctly portray the true dispositions of white Americans in Georgia and Mississippi who wantonly and cruelly murdered their Negro victims without compunction in states filled with churches, school houses, peace officers, law abiding Negroes and whites, highways and modern vehicles of transportation.

A few miles from Monroe, Georgia, that is only forty miles from Atlanta, a score of white savages met a car containing four Negroes and a white car driver, who was ostensibly serving as their benefactor.

This so-called benefactor had stood the bond of one of the Negro men, a farm hand; another Negro, a World War II veteran just returned home after spending five years overseas defending American pseudo democracy; their wives accompanied them. The white farmer had obligingly stood the colored farm hand's bond and was driving the quartette to their homes when he drove into the traps set by a score of white savages on a bridge that spans the Appalachie river which divides Walton and Oconee counties.

Roger Malcolm was the only one charged by the law of Georgia; had stabbed Barney Hester, a farmer for whom he worked, in a fight. This savage attempted to impose his savage lust upon Malcolm's wife; her husband beat him and stabbed him so severely that the white savage was seriously hospitalized.

The newspaper items of the brutal atrocities are found in the A. M. E. Review's Current Events department.

In Lexington, Mississippi, six white savages accused Leon McTatie, Negro farm hand, of stealing three saddles. Sheriff Murtagh, of Sunflower County, asserted that he released McTatie after one of the six savage murderers had agreed to pay all court costs and withdraw all charges, saying the case has been compromised.

But instead, this was only a ruse to get this hapless victim of white supremacy blood lust, that is comparable to Lidice and Be-kasi, out of the jail's protection; for they beat him to death and threw his mangled body into a bayou.

At Hattiesburg, one of Mississippi's largest cities, John Lewis, white savage, deputy sheriff of Forrest County, felt the savage white southern urge to kill and slay southern Negroes. The urge being irresistible, he viciously shot Buddy Wolf to death at a rural store, at eleven o'clock Saturday night, July 27th.

In both instances quoted above, the widows of two brown Americans who suffered cruel immolation on the savage altars of American race prejudice had to swear out warrants before either county sheriff would move out of his tracks to do his sworn duty, for after all just two "niggers" were slain.

These are the basic facts that face American democracy at home as our Secretary of State, Mr. Byrnes, battles Mr. Molotov of Russia to set up the pseudo standards of American democracy among the twenty-one smaller nations. Mr. Molotov insists upon embarrassing our Statesman by inquiring if thirteen million Negroes who live in the United States can even smell the democracy that Byrnes preaches for the rest of the world.

These white savages will fully desecrate our American Flag! Our Flag represents tolerance, justice, freedom to work, freedom to worship, freedom to speak, freedom of initiative and opportunity, protection of all legal rights, protection of our homes, and protection from savage mobs!

Democracy is the antithesis to mob savagery. And just what are our State and Federal departments expected to do when a score of white savages in Georgia and Mississippi sadists run amuck,



beserk, and foully desecrate the American symbol of man's greatest Democracy, the American flag!

Our harrassed president, President Truman, has expressed himself through his personal secretary, Mr. Ross, as being deeply humiliated because of the Georgia massacre, but what impression can a mere expression of embarrassment have upon a savage?

The only law a savage has ever known is the law of the Tooth and the Claw!

The only language a savage can understand is the language of quick and summary extermination.

The Federal Bureau of Investigation tracked down Al Capone ten years after his crimes were committed; their brilliant manhunters are bringing law-breakers to task every twenty-four hours.

During this era of widespread lynching savagery it is the direct duty of the Attorney General, Mr. Tom Clark, and the head of our Federal Bureau of Investigation, Mr. Hoover, to give their personal attention in protecting the American Flag! And you cannot protect the Flag unless you protect American Negroes.

It is their function to ruthlessly track down and gather irrefutable evidence to convict these white sadists who are reveling in bloody murders; who have become emboldened by the recent victories at the Georgia and Mississippi polls of Gene Talmadge, Negro baiting, white supremacy Democrat as governor of Georgia; of mob espoused Bilbo and lynch encourager Rankin, in Mississippi—important cogs in the great Democratic Party!

It is significant that in both of these states these leaders of race hatred against Negroes won on the poorest platform white office seekers could run on, "White Supremacy." And that these horrible desecrations against our Flag, the sheer madness of savage bestiality which shames American culture that speaks from the campuses of ten thousand schools and colleges; which shames American literature that speaks through Whittier, Longfellow, Walt Whitman, Dunbar, Dickerson, Langston Hughes, Countee Cullen, Phyllis Wheatley, Cevinburne; which shames American statesmen who speak through Abe Lincoln, whom we quote: "Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the Government, nor of dungeons to ourselves. Let us have faith that right makes might and in that faith let us, to the end, dare to do our duty as we understand it."

Do Mr. Truman, our President; Mr. Henry Ford, our greatest industrialist; President Conant, of Harvard; Cardinal Gibbons, of the Roman Catholic Church; Dr. F. D. Patterson, of Tuskegee; Governor-elect Talmadge, of Georgia, or Bishop W. A. Fountain, Senior Bishop of the A. M. E. Church, have any more legal rights to be protected by the American flag than brutally murdered George Dorsey, great American soldier; Roger Malcolm, Leon McTatie, Buddy Wolf?

What does the American Flag promise every American? It promises equality to all. It promises special privileges to none!

Shall American public opinion sit supinely by and allow human beasts, who are cruel, wild, uncivilized, fierce, pitiless, uncultured, and enraged by political demagogues like Talmadge, Bilbo, Rankin and other Southern Democrats, disdainfully trample under their brutish feet the Flag with our most cherished traditions; the Flag for whose preservation millions of brave soldiers risked their lives, their blood, their honor as did George Dorsey!

Dorsey survived the jungle fevers of Australia, Java, Bougainville, Hollandia, Burma, Gunna and Jap death-dealing missiles in Guadalcanal and Saipan, and the submarine trajectories for five years!

But alas! George Dorsey couldn't survive the blood lust of a score of white savages. His bewildered mother, Mrs. Monia Williams, stands at the cross roads of American Democracy with a hole in her grief-stricken soul gouged out by the combined gunfire of a score of White Supremacy Beasts!

Again, shall American public opinion lay down and take this, one of the foulest desecrations against our Flag ever perpetrated?

We do not believe the American public will allow uncivilized portions of the Deep South to flaunt its despotic heathenism unchallenged.

The African Methodist Church, along with all true Christian denominations, all true American organizations and all true Americans demand a summary show-down with this most awful social disease—Bloody Race Prejudice.

There can be no democracy in America; there can be no effective Christianity in America; there can be no lasting idealism for our Old Glory until the nethermost portions of Mississippi, Arkansas, Texas, Louisiana, Florida, South Carolina and Georgia have as much justice, as much tolerance, as much opportunity, as much Jesus, as much law and order, and as much deference for what the American Flag stands for as we may find in Pennsylvania, New York, Illinois or California!

Give the southern Negroes justice and liberty under the American Flag or give us death!

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## Bishop A. J. Allen Utters the Voice of God

(Continued from Page 3)

odism lost the power of self-government? Do not Bishops lose their personal identities as Bishops and become earthly representatives of His Church? By the very nature of their official capacities Bishops do not belong to themselves; they belong to God's church, and their actions reflect the soul of His church, and not merely themselves.

Bishop Allen's thesis pleads for "Peace" among our Bishops; he declares Bishops Tookes, Baber and himself are for "Peace," that they begged their brethren to desist from civil court actions.



Bishop Allen makes no criticism of any individual Bishop, but he condemns the entire group for failing to bring about "that Peace" which their followers, ministers and lay-members, are praying for.

Newspapers, barber shop crowds, enemies, sinners, and the ungodly are having a field day of ridicule, sneers and scorn at the expense of these same followers, ministers and lay-members; and what can we say?

Quoting Bishop Allen: "The present controversy in which we are involved over the New York Conference will not be permanently settled by rival affidavits sworn to by Bishops of the church and sent in to the civil courts. Such documents only emphasize our weakness in a divided leadership, and our inability to govern our own affairs . . . We all need more prayers, grace, unselfishness and courage." (End quote)

Never were words from the throne of God more prophetically spoken! God has not changed His kingdom's power from Grace to earthly courts of unjust judges; no earthly judge, living nor dead, can judge God's church. The Judge of all the earth, and He only, can straighten out His church.

The confusion in African Methodism is due to sin, and only God can remove sin! The court of heaven, and not the courts of the land must make the judgment for His church.

Bishop Allen prophetically calls for Prayer, Grace, Unselfishness and Courage! Church! Oh Church! Bishop Allen's voice is the voice of God!

Listen to this: "My stand is for the church, and I say with emphasis, I know the direct course we all should take . . . I pray to God to continue to give me the stamina to follow that course even if I must be alone." (End quote)

Oh, what lofty prophetic heights of divine orientation! Will His church, take heed, listen, and be saved?

Thank God, from our Bench of Bishops comes this stentorian pronouncement: "My stand is for the Church!" That banishes all personal aggrandizement, individual preferments. Like Amos, Hosea, Micah, Isaiah and Jeremiah, his stand is for the church! God has always sent forth His prophets who could see through sin's darkness, carnal confusions and hate's handiworks in the midst of human frailties, in church and state, among the priesthood as well as the pew, to deliver His Word!

"I refuse to allow others to do my thinking for me and to demand that I sign on the dotted line, regardless as to whether or not I am in accord with all that is written."

These are the words of a courageous prophet; such courage was possessed by those prophets whose blood was shed around the altars of the temple; by those who preceded Elijah whose funerals he preached on Mt. Carmel!

Only God directs the mind and courage of true prophets. A true prophet signs only on God's dotted line!

"The church should remain steady and the religious leaders should keep their poise. The church should give to a confused world a program; not a division and strife, but a program which points the way to peace and kingdom building. I believe we can and will do so." (End quote)

Here the prophet enjoins the leaders to constancy, to spiritual dignity. Our Bishops, the examples of Jesus Christ, God's earthly representatives, must at all times exhibit episcopal responsibility: they cannot afford to allow administrative differences to become public property!

The Bishop of our souls, Jesus Christ, declared: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

God is the same; He is immutable in all His ways. The quotation above is from the lips of the Bishop of our souls who left as a chief foundation stone for His church, and African Methodism is His church, His Peace!

The prophet of God, Bishop A. J. Allen, has delivered God's message. It is the bequest of Peace!

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## HAZARDS OF MINISTERIAL PROVINCIALISM

By GEORGE WESTON BRIGGS

*Professor of the History of Religion, Drew Theological Seminary*

There is a feeling in this country that the Christian leaders, as a whole, have nothing of importance to say in the present world situation. This of course may not be the conviction of those who are proclaiming the Gospel as they see it. On the other hand it seems to be the persuasion of the much larger group of high school and college students and recent graduates who are actually taking part in world affairs—the listeners.

The reason seems to lie in a basic ignorance of the cultural movements taking place amongst us today. This has to do both with the "home" aspect of the situation and the larger world aspect. As a matter of fact these two have become really one. The world of the ordinary person today is very much greater than

that of yesterday, even though he may not realize it and is not aware of the thought and social elements involved. In this rapidly changing world situation there are a great many more persons to get acquainted with than ever before, both here and abroad. If the minister is to achieve an adequate leadership he must effectually enlarge his acquaintance with all the peoples who are to be organized into an integrated whole.

As the Orient comes into the field of our own personal problems, demanding both recognition and understanding in behalf of a solution of world affairs, larger issues arise. Here the ministry is less prepared to speak than on the "home" side. The inability to assume the position of leadership in their com-



munities in respect both to the "home" and "foreign" aspects of the problem lies in the same fact—impotency grounded in ignorance. The fruits of ignorance are prejudice, lack of understanding, wrong attitudes, and lack of respect for others. Busy with their circumscribed thinking, the ministers have lost touch with their congregations.

### The Missionary Task

Since the missionary problem is a phase of this larger one, it may be useful to refer to a recent book by Roy L. Smith, *The Revolution in Christian Missions*. Not so long ago, he says, oriental students coming to our colleges "were given an inferior scholastic rating and no American student ever thought of investigating their history or sharing their culture." Later, "Though the missionary himself was beginning to discover values in the pagan cultures, the church at home knew nothing of any that called for respect. It thought of itself as a bearer of light to darkness. It had not the slightest idea that there was any ray of light already there."

The same writer, in speaking of the Russian revolution, brings out points that apply to the situation in America today. He says that the church was driven from the scene because "it had nothing of hope to offer to a world that was hungry, cold, ignorant, diseased, poor, and without guidance. There was nothing in its theology that could save the church."

In his diagnosis of the current missionary situation, Dr. Smith says: "Religion has become respectable, but it has also become

institutionalized. It has come up out of the catacombs, but it has never completely regained its first social passion. Whereas Jesus did not have where to lay his head the modern church has billions of dollars worth of property. It could put him up at the finest hotels in the land and drive him about the cities to see the palatial churches in the finest automobiles ever constructed. But its interest in the world is largely theological."

A theology is not the Gospel. God's interest in man is the primary message of Jesus; and, as Dr. Smith says, "in spreading Jesus across the world we must be careful to distinguish between Jesus himself and some doctrine about him."

My interest in this paper is with the whole-world, one-world aspect of the minister's knowledge. For "missions" are a very great matter and one problem, being first of all an undertaking in understanding and interpretation. To meet in other cultures that which the ministers do not understand, or which they do not like, merely for the purposes of discrediting, refuting, or attacking it, is to miss entirely the Christian spirit and motive in contacting the other man. The most dangerous spirit in the world today is the dogmatic and uncompromising self-assertion that is rampant.

The church has taken too narrow a view of its achievement. As argued in the book just referred to, the gospel has not been preached to Asia, to use one example; only in Asia, "It has converted individuals and left governments, social sys-

tems, racial cultures and economic conditions untouched . . . The great body of pagan thinking was not touched."

As a matter of fact the same mistake has been made at home. "The Christian gospel concerned itself with only two areas of life. The Christian philosophy of life has become intellectually respectable, and Christian morals are standard. But there are many other worlds outside of the intellectual and the moral world which are quite untouched."

To take another step: Is it enough to think of China as a yellow patch on the world's map and the Chinese as "yellow men"? Is it not necessary to become acquainted with the fact that these peoples possess expanses of plains and mountains, ancient history, diversified dialects, isolated cultures, limitless markets, and infinite variations of life? Dr. Smith goes on to say: "The average American churchman knows little or nothing about the great tides of thought that are sweeping across the land of four hundred and fifty millions of people. He has no knowledge of the exquisite art, the lovely poetry, the sublime imagery, the scholarly philosophy, the delicate economic adjustments, the intricate social problems, the multiplied dialects, and the colorful history of that amazing land. Nor does he know about the exploitation of China that has gone on under the tutelage of the European and American governments. He knows nothing of the industrial development that was taking place in China just prior to the outbreak of the Sino-Japanese

war. He does not understand how China has been made the victim of international competition for markets, raw materials, and trade." Must not the church recognize that the redemption of China involves the forceful impact of its thought and life upon the whole of the life of that great land?

India presents for the minister the same imperative of being known and understood.

### The Minister's Obligation

What can be expected of the pew when the pulpit remains inarticulate or silent? It is important now that the preachers understand our Occidental-Oriental-one-world sufficiently to say what will savor of guidance and leadership. The approach to the ministerial task must be revolutionized in respect to study, both in intensity and extensity.

Not so long ago a student insisted, in a private conversation, that in the New Testament there is no compelling and essential world obligation set forth. He was to return and sustain his position. But he did not and he left out of his seminary discipline a primary approach to the question. The point is that he came to the seminary with the point of view and the conditioning that decided his choice of studies. And just the other day a first-year man planning to work in the field of religious education held that his approach to the religious thought and literature of the Orient was of secondary importance for him, so much so that he felt that he could not give very much time to it in the process of his professional preparation. (This is not,



of course, the view of the Drew department of religious education.) Here again it must be made plain that the attitude reflects the man's previous pastoral care. These are not isolated cases, but rather evidences of a general attitude within the ministry which assumes leadership in the Christian church.

There are two aspects of this lack of appreciation of the function of the ministry. On the one hand, there is an absence of intellectual curiosity and interest, based upon the assumption that religious experience and outlook do not require knowledge about the thought, religious aspiration and, in general, the culture patterns of Oriental peoples. On the other, there is at best but a superficial interest in the Orient today. In short, why should there be any deep concern in this matter, for, it is generally believed, we hold all the truth anyway. And moreover, the presentation of the world-religious problems reduces itself to the necessity of raising a missionary appropriation!

The ministry has a lost leadership to recover; and, in part, its recovery rests in a new knowledge. Only through this new learning can it become a mediator between the Orient and the Occident. Zeal without knowledge is futile. As an opportunity for bringing the East and the West to understand each other, the colleges and the schools are in the pew as well as in the classroom; and as great as is his audience, so large is the minister's responsibility.

As long as men are isolationist in their thought and exclusive

and arrogant in their attitudes, intellectual and social, just so long they can neither enter into any great and good enterprise in this urgent all-world situation nor speak an adequate word to their listeners. As an East-West Philosopher's Conference which met in Hawaii in 1939 put it, "It is obvious that one cannot evaluate a theory properly by assuming that one's own point of view is correct. For example, scholars in the West cannot assume that logic is the only valid method and, on the basis of that assumption, denounce any system which does not make equal use of that method." And, further, "Obviously, it is desirable to prevent provincialism in philosophy, whether of East or West, and to insure the 'give and take' attitude through which alone both East and West may profit. Each has much to learn from the other in philosophy, but nothing can be gained either by remaining provincial in attitude or by merely defending one's own attitudes against the other's."

It cannot be too emphatically asserted "that Oriental philosophy must be correctly understood if the West would understand the Orient generally, whether in politics or in commerce, or otherwise; for in the East even more than in the West there is a close relationship between philosophy and the actual modes of living and acting by the peoples."

In this paper, nothing can be suggested beyond the enumeration of a few of the areas where the West has not understood the East. The points will be set up

in the words of the findings of the Conference to which reference has just been made.

### Areas of Misunderstanding

(1) The Conference noted "that the usual Western interpretation that the individual has no status in the Orient—e. g., the famous illustration of the drop of water returning to the ocean where it loses self-identity,—is not a true description of the philosophy of the Orient as a whole. In fact, even this latter doctrine has been too quickly interpreted and judged by the West in terms of its standards. The idea—well worth serious consideration—in the East individualistic systems of Hinduism, Buddhism, and Taoism, is not the mere loss of individuality, but the enlargement and enrichment of the individual by realizing its kinship or identity with the ultimate principle of Reality. This is different from the spirit of Western philosophy, but it is not necessarily poor philosophy because it does not accord with Western attitudes. In fact, the Oriental is vehement in his criticism of the shortsightedness of the West in its continued clinging to the individual as ultimate, whereas the Oriental thinks it quite obvious that the ultimate unitary principle of Reality is the true Reality.

"This monistic tendency, though it is decidedly prominent in the Orient, is not, however, all that the East has to say on the status of the individual. For example, the individual is recognized as real and significant in Confucianism, Neo-Confucian-

ism, Mohism, and New-Mohism in China, in Shinto in Japan, in some of the unorthodox and even in some of the more orthodox systems of Indian philosophy; and, in fact, there is a rather real sense in which the individual is of great importance even in Buddhism, as explained in its doctrine of 'self-creation,' which is a state of continuous transformation, as in the case of milk becoming butter, or the candlelight which is a continuously changing flame. This is a doctrine of non-self ('anatman') in the sense of contrast to the theory of an eternal, changeless substratum or entity called a self or soul, but does not for that reason deny the individual as properly understood, as a dynamic, changing process."

(2) "Important modifications of the traditional Western understanding of the Oriental attitude were noted by the Conference as being necessary. The state of Enlightenment is not a religious ecstasy, although it is closely akin to the general attitude of the Mystic (of East and West). Also, this goal of 'Enlightenment' is an important attitude only of the three philosophies mentioned above Brahman, or Tao, or the Indeterminate ('Void' or 'Suchness' or 'Thusness') and, as was the case with reference to the doctrine of 'Indeterminate' Reality, it is not characteristic of the Orient as a whole. It is absent from philosophies which may be said to be the most prominent and important in both China and Japan, namely, Confucianism, Neo-Confucianism, and Shinto, as well as many less prominent systems in China and India."



(3) Among valid methods in philosophy East and West, some things were said. Among the significant terms to be noted may be mentioned the following: "The presence of intuition as a valid method in Western philosophy, whether it be recognized as such or not; the possible and even probable misunderstanding in the West generally of the true meaning of intuition as used by the East; the extremely important point that logic is used extensively in practically all of the Oriental philosophical systems, and that two of the most prominent systems in the East, Nyaya in India and New-Mohism in China, are classified specifically as Logical Schools; the reasons given by the East for the acceptance of intuition as more valid than logical reasoning as a means to the comprehension of ultimate reality, and the East's criticisms of the West's exclusive use of logic; that the rigor and subtlety of logical reasoning, when used, is just as great as in the West; and finally, that practically every theory and idea presented is established by serious logical reasoning and defended against opponents by an equally convincing logical method."

(4) "In addition, it might be mentioned that the Conference also noted as a fallacy the belief that the East as a whole considers revelation or authority of the ancients as valid methods in philosophy (except in the Vedas and the esoteric religious sects) and that, while the Orientals do show proper respect for the ancient views, they frequently modify them, many times al-

most beyond recognition. This is especially true in Buddhism, in so-called orthodox systems of India and in Neo-Confucianism in China."

(5) And, "many of the most important ideas of the Orient, as well as entire systems, have been misunderstood or misinterpreted, thus leading to unjustifiable criticism and neglect of Oriental philosophy in general. Among the most frequently misinterpreted ideas are: the 'Void' of Buddhism; monism in its several varieties; Meditation; Enlightenment; status of logical method; relation of philosophy and religion; pessimism; fatalism; ethics and philosophies of life, including such concepts as 'Renunciation,' 'Inaction,' 'Negation,' 'Passivity' . . ."

### **Oriental Roots of Our Religion**

The root of the problem confronting us is not yet reached. It is not quite sound to assume that one's own religious experience can be adequately studied and understood when he leaves out of account the profound religious truth which has characterized the Orient. Are not the roots of our religious philosophies Oriental? Did not the Hebrews draw from the vast religious stores of the whole Oriental world, living first in one river valley and then in another? Were not the Greeks indebted for their great insights to the Oriental mind, particularly that of India? Were not the philosophies of the Buddhist world seeping into the Near East for two or three centuries before the Christian movement began? And, beyond this, what is equally important for today, is it not also true that the men of the

ancient civilizations of Asia, Chinese, Persian, and Indian, for example, thought and wrote with insight and clear statement of the matter in hand, upon the problems of evil, of death and life of the future life, of final beatitude, of the nature of man and of reality, and that they came to definite and pertinent conclusions on these problems?

When the minister refuses to do more than brush Oriental religious experiences aside, does he not put himself in the position of trying to lift Christianity by its own boot straps; trying by reference to itself in isolation to understand his own religious experience and complete the search for truth? Is he any more successful in his effort than the politicians or the economists of the isolationist school? He has, of course, his own tradition for his reward. Is he not in the position of saying that he has the only valid data for religious experience, even though he lacks the knowledge upon which to make such a "value" (?) judgment? His customary recourse is to the protective device of sustaining his feeling of superiority by attacking the position of others. Attack is no substitute for understanding.

It is futile to ignore the religious experience of vast peoples with very old civilizations. But, and beyond this, such a minister is not en rapport with the religious experiences of the race so as to have anything to say to his very numerous neighbors. How can he speak of peoples whom he does not understand in such a way as to meet a world-situation?

In order to achieve a place of constructive leadership, time must be taken out to build a way of mutual understanding between the two worlds. Standing forbidding and austere, above a world which he does not understand, no one can deliver any gospel to it. The gospel is the message of God interested in man, delivered by an understanding, sympathetic, humble, and companionable person.

While there is today a movement within western leadership pointing towards larger and deeper understandings between the Occident and the Orient, still these have not touched the rank and file of the ministry. This movement is encouraged by broad-visioned men and women who are in significant, living contact with the East. These persons are trying to extend to the Occident-Orient field that sort of natural programme of intercultural education which is being fostered between North and South America. The fact that the Orient is playing an increasingly important role in world affairs lies at the bottom of this movement aiming at a cooperative effort in mutual understanding.

A meeting was held recently in Washington where representatives of China colleges conferred with officials of our Department of State, the American Council of Learned Societies, and the American Council of Education. The conviction at which they arrived was: "American ignorance of the great cultural heritages of the Orient should . . . receive the attention of far-sighted educators. The



shores of the United States, standing midway between the Old Worlds of Europe and Asia, are washed by the waves of the Atlantic and Pacific oceans. This strategic position carries with it an impelling obligation to educate the generation now in our schools and colleges in the problems which will confront it because of physical geography as well as spiritual geography." For whom has this pronouncement more significance than for the minister?

### World Background for the Minister

The preacher's discipline with respect to his reading must be revolutionized if he is to be more than a blind guide leading the blind. If any reader of the **Gateway** needs additional evidence on this point, let him look at the Autumn number or this present number of that periodical. The tabulated "What the Preachers are Reading" does not show in either quarter a single book dealing with the Orient or with the American educational enterprise, either of the church or of the state. A person belonging to the group described in the first paragraph of this paper pointed this out as most significant. The time calls for great undertakings in personal self-control and self-sacrifice in study. Pointing out the short comings of other peoples and leaving it at that simply has no significance. To throw child-marriage, the caste system, the sacred cow and her other ills at India would not conserve religious experience for Christians in America, even

if this country did not have share croppers, Negro tenement districts, and the sacred dollar (where there are enough of them). None of these situations is quite independent of religious experience in the Christian American group. Mother India and Uncle Sam do not touch the issue.

No one in his senses would, of course, substitute what is Western for, for example, what is Chinese. Our chaotic world is as much a product of Christian influence as the Chinese is of Confucian solid ethical character as exemplified in the doctrine of filial piety. As a matter of fact there are deep religious experiences both in the Orient and in this country, in both cases with a body of literary and philosophical material of great value. The problem is to bring these two worlds, the Occident and the Orient, together in such a way that each may speak to the other to the mutual benefit of both. In the approach to this problem the usual procedure has been to assume that the Christian has all the values in religious experience, even though he has given to the "pagan" faiths so scant attention that he is in no position to make a valid judgment. On the other hand, for fair and honest study the rewards in understanding will increase in geometrical progression. The minister must become a key man in this necessary undertaking for mutual understanding between East and West as well as between cultural groups within our own border.

—The Drew Gateway.

## AN ENDURING PEACE

AN ADDRESS BY

THE HON. JAMES F. BYRNES

*Before the Society of the Friendly Sons of St. Patrick  
New York City, March 16, 1946*

Remarks of Hon. Carl A. Hatch of New Mexico in the Senate of the United States Tuesday, March 19 (Legislative Day of Tuesday, March 5), 1946.

Mr. HATCH. Mr. President, on Saturday last, March 16, the Secretary of State, Hon. James F. Byrnes, delivered a notable address before the Society of the Friendly Sons of St. Patrick, at the Hotel Astor, New York City, which I ask to have printed in the Appendix of the Record.

There being no objection, the address was ordered to be printed in the Record, as follows:

We Americans realize that the victory over the Axis was not an American victory alone. The victory was won by the peoples of many countries welded together in powerful alliance. But as Americans we are proud that we contributed mightily to the defeat of the Fascists and Nazis in Europe and that we played the major part in the defeat of Japan.

Irish-Americans in turn are aware that the blows struck by America were struck by Americans of every race and faith. But we of Irish blood take honest pride in the number of Kellys and Burkes and Sheas whose names appear in the war's roll of honor.

These Irish lads came from the cities and the farms, from the factories and the fields. They came to the decks of our ships, to the cockpits of our

planes, and to the turrets of our tanks. They came to the landing barges and to the fox holes. And when their guns and the guns of their comrades began to sound, it became certain that victory would be ours.

Tonight time does not permit me to recite to you Friendly Sons of St. Patrick the names and deeds of these Irish heroes. But their names and deeds will not soon be forgotten and there will be many an opportunity for more gifted Irish tongues to tell the tales of their gallantry.

## What We Must Do Now

I know that in these troubled days you are more anxious to look to the future than to the past—to consider what we must do now in order to insure that the sacrifices of these men have not been in vain.

Consequently, I desire to return to a subject to which I referred 2 weeks ago, the military strength of the United States.

We Americans love peace. We are a nation of civilians, not soldiers. It is fundamental to our system of government that military authority be subordinate to civilian authority.

Even in the midst of total war, we have maintained this principle. The American soldiers and sailors who made military history from New Caledonia to Tokyo and from north Africa to Berlin were not professional



soldiers and sailors. They were civilians in uniform.

This is a fine tradition. Having preserved it in war, we should not relinquish it in peace.

The problem is how to reconcile our civilian traditions with the necessity to maintain our military strength at a level to match our responsibilities in the world.

No nation is more willing than the United States to participate in any reasonable plan for the general reduction of armaments. But while other nations remain armed, the United States, in the interest of world peace cannot disarm.

### **Pacifist Sentiment of the Past**

Between 1918 and 1941 there grew up in this country an important body of pacifist sentiment. The dominant theme of this movement was that the way to end war was not to prepare for war. It was argued that plain men the world over hated war and that there would be no more war if all these plain men simply refused ever to fight again.

If the United States were to scrap all its armaments and completely demobilize its Army and Navy, it was said the force of its example would compel the rest of the world to follow suit. The peaceful instinct which underlay this point of view is an admirable one. The trouble with the idea is that it does not work.

Without consciously deciding to do so, we actually tried it. By the time the Nazis attacked Poland in 1939 we had permitted our armed strength to dwindle to token proportions. When the war came and the realization slowly grew upon us that we

would not be spared, we regretted that we were not prepared. The political parties then indicted each other for the lack of preparedness. The argument was no substitute for weapons.

We learned that the example of weakness set by the United States did not compel Italy and Japan and Germany to follow suit. On the contrary, our weakness incited them to ever bolder aggressions. Only the accidents of history gave us 2 years in which to prepare before the blow fell at Pearl Harbor.

### **We Were Not Ready**

Those 2 years were not enough to repair the damage. We were not ready on December 7, 1941, and the consequence was that brave men died to regain the ground we could not hold in the first weeks of war.

This tragic experience makes us realize that weakness invites aggression. Weakness causes others to act as they would not act if they thought that our words were backed by strength.

Today there is grave danger that the sense of relief which accompanies the end of the war may cause us once again to do unwittingly what we would never do consciously.

No one in or out of Government desires to extend for a single day more than is necessary the enforced separation of men from their families and from their peace-time business or employment.

But those who bear the responsibility for the security and welfare of the Nation are alarmed at the possibility that sufficient numbers of physically fit men will not be available to replace

those who have earned the right to return to their homes.

### Selective Service Extension

This is true now while the Selective Service Act is still in effect. If the act is permitted to expire on May 15 of this year, the situation will become critical. It is imperative that the act be extended at least for the period in which the Army and the Navy have multiple responsibility for the occupation of Germany and Japan, for the protection of our surpluses overseas, for the continuing defense of the United States, and for the fulfillment of our commitments under the Charter.

It is even more important, in the long run, that we have at all times a reserve of trained men who can be called upon in case of need.

A number of methods have been proposed for obtaining this trained reserve. As Secretary of State, I desire to emphasize my wholehearted and unequivocal endorsement of the proposal for universal military training.

It may be that the system proposed can be improved upon with experience in its administration. It is probable that as the years go by the system can be adapted to the demands of education and civilian employment in ways which will minimize friction and disruption in private lives. The important thing, however, is to get started with the plan, and get started now.

An intelligently organized and administered system of universal military training will not undermine the American tradition of the subordination of military authority to civilian authority.

### No Cause For Alarm

As for the effect of the training upon the boys, I can see no cause for alarm. It is not realistic to say, as some do, that a period of military training will turn our spirited and independent young men into unthinking brutes.

If we are to take the word of the old-timers among the master sergeants and chief petty officers, American recruits have always displayed a phenomenal capacity to withstand education in the military way of doing things.

If we need fear anything about the effects upon our boys of a brief period of military training, it is that they will learn too little about being soldiers and sailors rather than too much.

If we need fear anything about the effects upon our States to preserve an adequate degree of strength, it is well to remember that the only real alternative to universal military training is the maintenance of a large professional standing Army and Navy. This is an alternative which experience has shown to be a threat to civilian government. It is an alternative which we should accept only as a last resort.

A system of universal training will keep our armed forces from becoming fixed in their ways and habits. Teachers frequently learn from their pupils. Youngsters will not readily respond to training in methods which they know to be outmoded. Our defense in the modern world depends upon the mobility and flexibility of our armed forces



and their ability to make use of and keep up with the advance of science.

### Major Change In Our Society

It must be acknowledged that universal military training involves a major change in our society. Consequently, the people of the United States have a right to know the purposes to which this reserve military strength might some day be put. This is a fair question. It deserves a fair answer.

The answer is simple. The United States is committed to the support of the Charter of the United Nations. Should the occasion arise, our military strength will be used to support the purposes and principles of the Charter.

I cannot emphasize too strongly that the United States looks to the United Nations as the path to enduring peace.

We do not propose to seek security in an alliance with the Soviet Union against Great Britain or in an alliance with Great Britain against the Soviet Union.

We propose to stand with the United Nations in our efforts to secure equal justice for all nations and special privilege for no nation.

We must maintain our strength, therefore, for the primary purpose of preserving and using our influence in support of the Charter of the United Nations. We will not use our strength for aggressive purposes. Neither will we use it to support tyranny or special privilege.

### Difficulties Can Be Solved

I do not desire to conclude on a somber note. I firmly believe that the difficulties confronting the world, although they are serious, can be solved if all of us approach those difficulties in a spirit of conciliation and goodwill.

There are powerful currents loose in the world today. But the currents of life cannot be stopped in their courses. We live in a moving and changing world.

There is no reason to fear an open and vigorous contest between our conception of democracy and other political faiths. The voice of democracy is as thrilling today as it was yesterday. In a conflict of ideas we can be supremely confident of victory.

The important thing to remember is that a war of ideas is not won by armies. In international life there can be progress without war if reason and force is recognized as the test of progress.

The basic purpose of the United Nations is to make force the servant and not the master of reason and to reject the ancient and discredited doctrine that might makes right.

After every great war there comes a period of anti-climax and disillusionment. Those who fight together expect, when the fighting is over, too much from one another and are inclined to give too little to one another.

### Expect the Millenium

Those who have won the victory expect the millenium and feel that they should have the fruits of victory without further effort.

They forget that victory in war can only give the opportunity that would otherwise be denied, to live and work for the fruits of peace and freedom.

Having been forced to fight for military victory, they sometimes think that whatever they want should be taken by force instead of making their claims the basis for peaceful negotiation.

It takes time to pass from the psychology of war to the psychology of peace. We must have patience, as well as firmness. We must keep our feet on the ground. We cannot afford to lose our tempers.

I am deeply convinced that peoples who fought together for

freedom want to live together in peace. I am deeply convinced that the peoples of the United Nations are sincerely committed to the charter.

There are always some of little faith; some who still believe that they cannot get their due except by force. There are others who still believe that ancient privilege will yield to nothing but force of arms.

But with the firmness in the right not as we alone see it, but as the aggregate sentiments of mankind see it, and with patience and understanding we must and shall achieve a just and enduring peace for ourselves and all nations.

—oOo—

## CONSECRATION AND WORSHIP

By (REV.) W. L. YATES, B.D.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The One-Hundred-and-Twenty-Ninth Session of the Baltimore Annual Conference is now contemporary history, and unborn generations will read of her joys and sorrow; but to pass this Historical Conference, having witnessed the Ordination Services alone, and not make special mention of this spiritual event would be an injustice to the Presiding Prelate of the Second Episcopal District, Bishop Monroe H. Davis, D.D., LL.D.

Surrounded by General Officers, Presiding Elders, Pastors, and Choirs, Bishop Davis, in a priestly manner, proceeded to

conduct the "Ordination" Ceremonies of consecration and worship. St. John A.M.E. Church was crowded to capacity, upstairs and downstairs, and on the outside. But the immediate concern of Bishop Davis was that of placing the approval of the Church upon those Deacons, Deaconess, and Elders, candidates who anxiously and reverently stood before the sacred altar, to take the Oath and Obligation of allegiance to the "Christian Ministry" and the African Methodist Episcopal Church.

### The Atomic Power:

In order to fully appreciate the Bikini Atomic Bomb Test, and its impact and future influence upon those who were present and those with whom these peo-



ple are to come in contact in the future, it would be necessary to have been present at the test, or better a member of the crew that dropped the Bomb, and to have seen the light, and felt the impact of the repercussion. So to appreciate the real power and overflow of the "Holy Spirit" which came through Bishop Davis, and the sacred pronouncements, and the "Divine" charge, leased upon the candidates affected and moved to tears; but hundreds of us who have tasted of this cup, at the same sacred altar, in other parts of the church were moved with a "Strange warm Unction." As Bishop Davis spoke, I re-thought the Sacred words, for as he repeated them, the Holy Spirit seemed to accompany every word, and to me each was magnified and given new and greater meaning.

### Think On These Things:

There was a deep Sacred Silence over the Conference as Bishop Davis gave the Divine Charge:

(1) "Be thou consecrated to the office and work of a Deaconess in the African Methodist Episcopal Church, in the name of the Father, and of the Son, and of the Holy Ghost." Amen.

Among the several Ritual questions asked the candidates for the Deaconate, I most vividly remember and was impressed by the way and manner in which the Bishop presented the following:

Bishop Davis: "Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ and to

make yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?"

They answered: "I will do so, the Lord being my helper."

Again I thought "what a great task and Sacred Commitment."

The Bishop then asked this important question, with the greatest patience and fervor, as though every word and even every letter was a precious stone, or a nugget of gold:

"Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their Godly admonition?"

Again the Candidates answered: "I will endeavor to do so, the Lord being my helper."

Bishop Davis then gave the Charge:

"Take thou authority to execute the office of a Deacon in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost."—Amen.

And then kneeling before the Sacred Altar, with hands upon the Old and New Testaments, the Bible, the Bishop gave a second Charge:

"Take thou authority to read the scriptures and to preach the same in the Church of God." Amen.

Each word spoken by the Bishop seemed to have been spirit filled, for as the Holy Communion was entered, there were but few dry eyes from the choir loft to the rear balconies, and there was no less fervor when these closing words were uttered:

"Direct us, O Lord in all our doings with Thy most gracious

favor, and further us with thy continued help, and in all works begun, continued, and ended in Thee, we may glorify Thy Holy Name and finally, by Thy mercy, obtain everlasting life through Jesus Christ our Lord." Amen.

It is evident by the amount of work accomplished in the Second Episcopal District and men inspired and helped through

these Services, that Bishop Davis, is one of the Bishops of the Church who has consecrated his life to the Service of God, humanity, and the A.M.E. Church.

His sense of worship is progressive deep and God centered, and his worship services scholarly conducted and spirit filled.

2819 12th Street, N. E.  
Washington 17, D. C.

## Program of the Two-Point Sessions of the Meridian District (AME Church) Sunday School and Christian Life Institute and Young People Summer Vacation Congress

**Will Convene at Pleasant Grove AME Church (North of Morton, Miss.) July 30, 31, 9:00 A.M., 1946, Rev. Eugene Flannigan, Pastor. And at Wayne Chapel AME Church, Waynesboro, Miss., August 1, 2, 9:00 A.M., 1946, Rev. Lindsay Barnes, Pastor**

Our Bishop—Sherman Lawrence Greene . . . he is leading us in a most Fatherly and yet, a most Masterly Crusade in effecting the total redemption and Promotion in every interest of the 8th Episcopal District in Mississippi and Louisiana . . . Under his guidance we have redeemed Campbell College at Jackson and our rich Delta land at Mound Bayou . . . Bought and paid for the finest Episcopal Residence in the Connection at New Orleans. . . And now, we are well on the way of rebuilding all of the old buildings and building the New Sherman Lawrence Greene Administration Building, and the Home Economic and Trade Buildings at

Jackson. . . Our Sunday schools and churches will report another \$2,500.00 by Annual Conference Time upon this building program . . . Let every boy and girl and man and woman in the Meridian District do his or her SHARE . . . Nathaniel Hawthorne Jeltz.

### Daily Schedule For Each Division and Subjects For General Discussions:

Opening Time 9:00 a.m. Dinner from 1:00 to 2:00 p.m.

Play Time 2:00 to 4:00 p. m.,  
Afternoon Session 4:00 to 6:00 p.m.

Night Service 8:00 p.m.

### Subjects

"Some Habits That Young Christians Should Shun."

"What Youth Demands Of Adult Christians In Moral Conduct."

"What The A.M.E. Church Gave To The People Of Color."

"What Should Christian Negroes Do In Mississippi About Voting?"



"Should Christians Strive To Be Holy And Sanctified?"

### The Call

All persons whose names appear below, and their friends are asked to come to these Great Youth gatherings and enjoy the wonderful Contacts and Inspiring Singing, Praying, Instructions, Preaching, that will be the Order of every hour in each day of the Sessions.

### Invited Guest

Bishop and Mrs. Greene, President and Mrs. Greene, Jr., Dr. J. W. Hair, Dr. A. W. Jackson, Dr. S. S. Stephens, Dr. A. O. Wilson, Dean Alex. Jones, Dean J. J. Morant, Mrs. L. C. Jefferson, Dr. Howard Primm. . . All of the Presiding Elders of the 8th District . . . All Ministers and Laymen of the East Mississippi Conference . . . And any servant of God who may feel to grace us with their presence.

**North Division Morton, Miss.,  
July 30, 31. St. James and  
Bethel, Meridian, Miss., Dr.  
George Wayman Smith, Pastor**

Mrs. G. A. Smith, R. H. Houston, Mary Shelton, Eva Patterson, Mattie Jones, Maud Brad-dock, Julia Gaines, Rev. Grant Thomas, Rev. W. H. Head, Rev. R. H. Phillips, Mora Neal, Willie Mae Houston, Elie Mae Davis, Bertha Brantley, Alice Williams, Courtney Colle, Vashti Johnson, Frances Wilson, Serena Smith, Iva Mae Rogers, Willie Evelyn Watts, Edna Beatrice Grant, Jassica Lewis, Eva Walker, Maggie Sweetner, Mary Jones, Dr. A. C. Flemmings, Mildred Clark, Maggie White, Hallie Mitchell, Rosa Ruffin, Rebecca Ruffin,

Isadore McFadden, Velma McFarland, John McFarland, Jeane Smith, Hattie Graham, Idallia Smith, Chas. Essix, Joe Davis, Dorothy Tripplet, Andrew Rogers, Catherine Pitts, Willie Lester Stevens.

From Bethel: Mr. and Mrs. Robert Payne, Luther Stancel, Hattie L. Lowery, Doris McClanan, Oliva Scott, Wilson Long, Dixie Russell, Dorothy Boys, Alberta Williams, Johnnie Mamie Russell.

Allen Chapel: Meridian, Rev. E. M. Hill, Pastor: Fred Gulley, Sally Gulley, Pearl Allen, Mae Frances Young, Temple Vaughn, Marie Hill, Bettie Lee Gulley, Marie Gully, Mimmie Lee Young.

Hopewell Mission, Forest, Rev. Leo Hawkins, Pastor: Alice Ammons, Plez Franklin, Carrie Harper, Earnestine Lucky, Marrian Battles, Joyce Battles.

Pleasant Grove, Morton, Rev. Eugene Flannigan, Pastor: Louis Flannigan, Mary Flannigan, Nancy J. Flannigan, Equilla Flannigan, Rosa Lee Flannigan, Daniel Flannigan, Mary Meyers, Martha Love, Dave Flannigan, Andrew Flannigan.

Bethel, Yazoo City, Dr. E. M. Smith, Pastor: Prof. N. D. Taylor, Mrs. E. M. Smith, Mrs. Wilburn.

Johnson Chapel and Mt. Bethel, Carthage, Rev. Ezekiel McFarland, Pastor: Mattie Johnson, L. C. Gray, Pearlina Gray, Henry Vivins, Beatrice Sharp.

Zion Chapel, (Ethel), Disney Chapel, (Kosciusko), Rev. T. W. Watson, Pastor: Dave and Nellie Hughes, Miles Riley, Maggie Burt, Charlie Furgerson, Martha Furgerson, Salla Lanaham, Mag-

gie D. Riley, Ernest Hughes, Bettye Hughes, Ruby Riley, Will Thompson, Jessie Mae Baty, Elvira Thompson, Rodney Ford, Turner Fuller, Albert Adams, George Adams.

South Division, Waynesboro, Miss., Aug. 1, 2, Rev. Lindsay Barnes, Pastor: Mrs. C. L. Collins, Mrs. Hattie White, Evangelist Ammon Napier, Mrs. Carrie Hayes, Nathan Esters, Margery Barlow, Beatrice Simpson, Alma Battles, Dora Battles.

Quitman, Miss., Rev. Leo. Hawkins, Pastor: Ethel McClendon, Julia Loper, Estell Brown, Ollie Murphy, Ernest McClendon and wife, Cleve McClendon, Mrs. McClendon, Mrs. McCray, Mrs. Bonner and Family, Fannie Moss, Annie McCrea, Chas. Donald, Albert Loper, Desiree Philips, Bettie Jean Lewis, Annie Wolverton, Nellie Mae Philips.

Second Allen, Laurel, Rev. J. Portoe Perks, Pastor: Mrs. Jessie Hall, Mrs. V. A. Huddleston, Mayola Dobbins, Frank Brown, Evangelist, J. H. Hampton, Rev. D. C. Veale, Evang. Daniels, Evang. McDaniels, Sallie Brown, Mary Wilkes, Ruby Atkins, J. B. Mays, Susie Campbell, Mae Catherine Hall, Ruth Brown, Ermie Jean Colman, Bro. Powell, Bro. Atkins, Regina Hall, Ruby Lee Mason, James Coleman, B. Ward, James Hall.

Laurel Circuit, Rev. J. B. Butler, Pastor: Rev. J. T. McMillen, Robert Jordan, Minnie Simms, Estella Jordan, Carrie Parker, Mrs. D. V. Morgan, Chas. Dozier, C. N. Thigpen and Family, The Evans Family.

Theidville Circuit, Rev. J. B. Butler, Pastor: Mr. Rex. Camp-

bell, Ruthie Lee Donald, Sophie White, Thomas Pacey, Lovey Jones, Ula C. Poe.

Raleigh and Puckett Circuit, Rev. Sylvester Williams, Pastor: Rev. E. McFarland, Mrs. E. McFarland, Mrs. Williams, Mr. and Mrs. Nathan Watkins.



N. H. JELLTZ, D.D., LL.D.

## On the Gospel Highway

By N. H. JELTZ

### Evangelism and Church Extension

These are one and the same . . . You cannot Extend the Church unless you do it Evangelistically . . . That is to say, you can only Extend the Church by getting Converts — getting New Members, Organizing New Classes and Societies . . . The current idea that the functions of the Department of Church Extension in the AME Church is to help build New Buildings, and Pay off debts on old ones, and provide Material help for churches already established is a Criminal Insult to our Evangelistic Concept and an Outrage to the Evangelistic Program of the Church of Allen.

Everybody who knows anything about the AME Church



knows that we have the Material facilities and equipment to take care of a membership of One Million . . . And everybody knows that we are serving a membership of less than one half of that number . . . Likewise, everybody knows that most of the Bishops in all of our Episcopal Districts have developed their Own District Church Extension Programs, and look for very little or no Material help from the Department of Church Extension. Wherefore, as one of the Older of the Evangelist of the Church—one who has Extended the AME Church to the tune of 25,000 accessions to its membership in 25 years, I make bold to offer the following Plan: Let the Church Extension Department Finance the Program of Evangelism in the AME

Church. This can be done with the present income of the Church Extension Department remaining as it is now Fixed. . . With the 4 per cent of the Dollar Money and Half of the Children's Day Money and Fourth of Allen Day Money and Donations from Charges at Annual Conferences, the Church Extension Department can give \$15,000 a year to Evangelism . . . In fact, I can take the Church Extension Department and Double its present Income. . . I can pay Dr. Willard Leake \$2400.00 a year as Field Secretary of Evangelism and 12 other Evangelists in 12 Districts—\$1,000.00 a year each and give the church the Connectional Revival That We Need. . . Nathaniel Hawthorne Jeltz, Box 1011, Meridian, Miss.

—oOo—

## POETRY

### "The God I Know"

The God I know is a God close  
by,  
Not seated on a throne in far off  
sky.  
But is here on this earth reflected  
in trees,  
In mountains, in flowers, in  
sweet summer breeze.  
In oceans grandeur—in plains  
delight,  
In noontide glare and in stilly  
night.  
In children's prattle, in man-  
hood's prime,  
Since the birth of words until  
the end of time.  
For the God I know with a thot  
that's free,

Is the God of Love, found in  
you and me.

Carlton E. Knox.

—o—

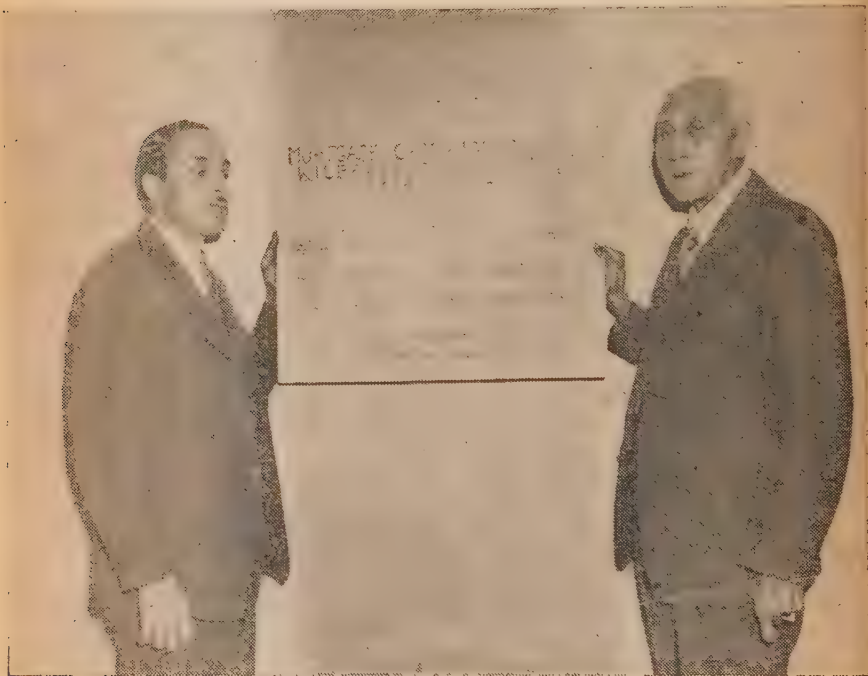
### "When I Think of You"

Whenever the sun forgets to  
shine  
And the shadows darkens this  
world of mine  
I think of you!  
For I know you are true!  
And somehow a tint of Heaven's  
own blue  
Creeps cross my sky and the sun  
comes out  
To scatter the clouds and fear  
and doubt

When I think of You!

Anonymous.

## *Wilberforce In The News*



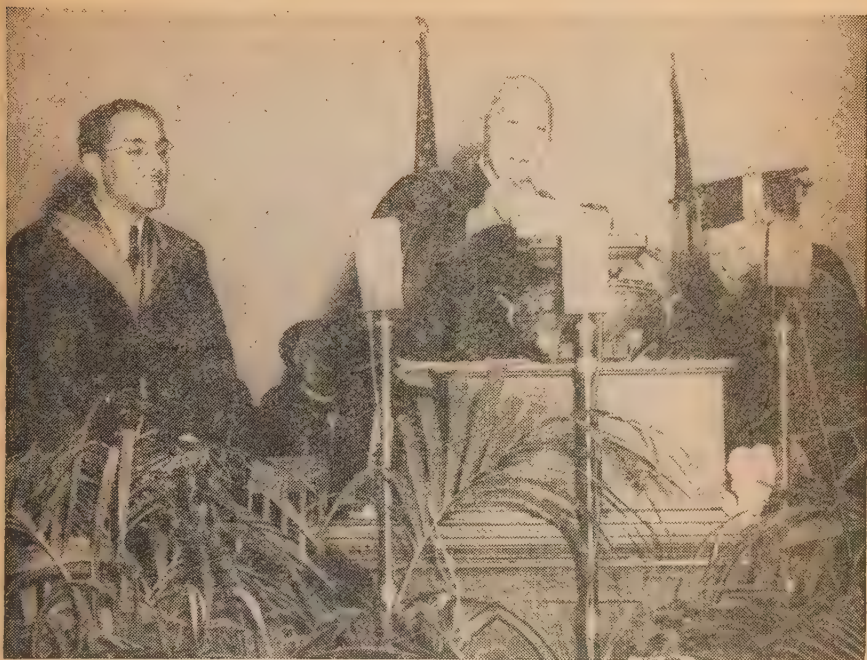
The Mortgage Campaign—\$122,000—when they began at Wilberforce, January 14, 1944. Dr. Charles H. Wesley, President, Wilberforce University, and Bishop Reverdy C. Ransom, Chairman of the University Board of Trustees.

### **Wilberforce Begins 'On-The-Job Training Program' for Veterans**

Wilberforce University has undertaken under Public Law No. 16 and No. 346 to establish "On-The-Job-Training Program" for veterans. This training program has been begun in the fields of

plumbing and stationary engineering. The program has been approved by Superintendent, R. J. Warner of the Xenia Public Schools and has the cooperation of Mr. Valentine Taylor, Chief Engineer at Wilberforce University and Mr. Wilbur Harper, University Plumber. The Veterans Training and Educational Service has officially ap-





The Mortgage Campaign when they ended at Wilberforce, June 13, 1946. Dr. Charles H. Wesley, President, Wilberforce; Bishop Rev. erdy C. Ransom, Chairman of the University Board of Trustees, burning the Mortgage of \$125,000; Miss Hallie Q. Brown, Class of 1873, smiling approval.

proved this training and additional fields are being added as veterans make application. These veterans serve as apprentices under the regulations of the Veterans Training Education Service. This entrance into this field gives Wilberforce University another opportunity of distinctive training and service to Negro Veterans.

Mr. Murdock M. Williams, has been appointed by the Veterans Administration in Washington, D. C., as Training Officer for the Veterans Training Program at Wilberforce University. This appointment is made by the Veterans Administration and Mr.

Williams is furnished an office and secretary and its expense. This is an additional acknowledgement of the soundness of its program of veterans training at Wilberforce University.

### Wilberforce Players Present "A Bill of Divorcement"

"A Bill of Divorcement," a three act play by Clemence Dane, was presented at Wilberforce University May 31st, 1946 by the Wilberforce Players. The members of the cast were Alberta Jean Long of Houston,

Texas; Norma Branner of West Carrollton, Ohio; Betty Clymer of Cleveland, Ohio; Toni Alston of Long Island, New York; Flo-tilla Watkins of Pueblo Colorado; A. Wesley Ward of Chicago, Illinois; W. Roderick Beard of Charleston, West Virginia; William J. Simpkins, Jr., of Cincinnati, Ohio; and H. Ellsworth Malloy.

The play was directed by Professor Mack M. Greene, who or-

ganized The Players in 1930. He is head of the Department of Health and Physical Education, and therefore is able to contribute only extra-curricula time to dramatics. During their 16 years, however, the Wilberforce Players have given on an average of two productions per year, among which were two full length and several one-act originals by their director.

—oOo—

## DOES GOD CARE?

By GEORGE A. SINGLETON

All about is confusion. The shooting of World War II has ceased but subsequent efforts to make the peace, to this date are abortive. The nations represented in the UNO are proceeding along the ancient lines of power politics. Economic interests are still paramount. Human values and the intrinsic, transcendent worth of personality do not bulk largely in the thinking processes of the mighty arbiters of the world's future. In Europe it is a jockeying for position to dominate the Mediterranean basin, warm sea outlets to the South, an interminable struggle to master the oil fields of the Caucasus, to exploit the conquered countries to the glory of the almighty dollar.

In the Far East and Asia the teeming millions of Indians are in a deathlike struggle for freedom from British imperialistic overlordship. Bleeding China, torn with internecine strife fain would work out her destiny and realize the age-old dreams of Confucius, Mencius, Laud Laotse. The unnumbered dark

skinned inhabitants of Africa are regarded in terms of so much cheap labor in an area rich with diamonds, gold, ivory, hard woods, ebony and raw materials. The continent is ruthlessly exploited by the British and continental acquists.

If God is concerned about the world why does He not do something about the multifarious forms of social injustice in it? Why does He allow the wicked to prosper and the righteous servants to suffer? Why doesn't He make haste and set up His kingdom? He cuts down a Franklin Delano Roosevelt, a Thomas Edison, a Steinmitz, and a H. G. Wells, but permits a Bilbo, a Rankin, and a Talmadge to roam the earth.

These questions are raised by the man in the street. They were also raised thousands of years ago by the author of Job, certain of the Psalms, and Ecclesiastes. Here one comes face to face with the philosophical problem of evil. The greatest word in any language from the point of view of Philosophy is "why."

Whoever answers the questions thus raised will solve the riddle of the universe. To ignore or bypass them is not to face up to reality. If God does really care, there must be a reason. If the universe is rational and law-abiding the Creator is moral, and does care.

It seems that things and cosmic events do not just happen adventitiously. "Nothing walks with aimless feet." There is so much close adaptation. A Shakespeare, a Carver or an Einstein do not represent a concatenation of fortuitous assembling of atoms. Neither is the fission of the Atom the result of blind, purposeless evolution. The world of time and space is the concrete expression of idea, the projection of the Divine Thought.

God is just as deeply concerned about asteriods and comets as about flaming suns. Artists may paint sunsets but He makes them. Scientists may study the way things behave and discover laws but He legislates and operates. Indeed, He cares.

In this spatial and temporal order God is continually working out His loving purposes. Men may not understand but what difference does it make?

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

About everything in the vast universal domain, God cares. What if He does take millions of light years to make the task complete; He is working on the building. The ultimate goal seems to be a world society of free persons working, living, struggling, striving together to

do His will. The kingdom is not yet come but is certainly oncoming. The race is struggling out of darkness into light.

The church's attitude toward the problem largely is the same as it was in the South during Slavery before the Rebellion in the United States. Make the best of a bad situation but utter no prophetic voice against the existing order.

In America there is organized opposition against the Jews, Catholics, Negroes, and communities. The constitutional law of the land is brazenly and openly flouted daily. An American citizen is accepted for his skin coloration and hair texture. Christians were burned at the stake in the old Roman Empire. Here they are hanged from trees and shot down in innocent blood with impunity. They are victims of ignorance, cheap wages, poor housing, and mob violence. The dolorous, Jeremicanic voices of Jews in Palestine are lifted in a plaintive wail to heaven for deliverance from British economic slavery. The picture is dark, very dark, and dimmed with opaqueness.

A Christian in 1946 looking upon the contemporary social scene raises the question, "Does God Care?" Some would say that if He is all-powerful it seems that He would correct some of the evils which sorely beset this world. Preparation is being rapidly made for the next World's War. Armies and Navies are being increased. Air fleets are being expanded. There is a mad arms race between the United States, Russia and England to manufacture atomic



bombs and rocket planes. Hate rules the earth and justice slumbers. The world totters upon the brink of a vast catastrophe. The scientists, bio-chemists and nuclear physicists may have made possible a tool that will convert our earth into a fire-mist which it was at the beginning. All energy, speed and power.

It is said now that all is atom. Yet they are so infinitesimal that three hundred million, million, million are in a glass of water. Could one atom be enlarged to the size of a grain of sand a millimetre in diameter there would be enough to cover the Earth three hundred feet deep. God cares for the atom. He is deeply interested in His earth, His world, and cosmic systems. Why should He not be? He alone made it. There is nothing by caprice or accident. On all sides order and reign of Law with inexorable exactitude. A Chain of antecedent causes lies back of every event in historic time from the beginning. Even back of the infinite egress.

Nothing escapes the all-seeing eye of the Eternal; the milky way on a dark moveless night to the sweet singing of mating birds in Springtime, the croaking of a homely toad, the plaintive wail of a newly born Hotentot babe in the African Bush. The mineral, the vegetable, and the animal kingdoms are all His and receive His constant care.

And does He not care about it? with keenly penetrating insight of Israel's greatest prophets said in a time of heart-rending international tension; "He shall not rest or be discouraged 'til He shall have set Justice in the earth."

Some years ago Wallis wrote a book under the caption: "God and The Social Process;" The title is quite apropos as setting forth God's relation to His world of persons. They represent the highest order of sentient beings in the developmental scale of the cosmos. Not stars, suns or systems of worlds but human persons.

"Almighty Lord, we give Thee thanks  
That this Thy world is incomplete;  
That Thou hast not yet finished man  
That he is in the making still."

Man yet awaits the magic touch of education, broadening of visions, lifting of horizons, moral control, and the redemptive act of the Spirit. He must feel the inevitable tug of the Divine purpose in his soul and the lifting pull of lofty ideals. God, the Teacher supreme, is grieved when man is slow to learn the lesson of brotherhood. The divine heart is grieved over the barbarism of Columbia, Tennessee, Monroe, Georgia, and Athens, Alabama. He must have been nauseated with holocaust of war in Europe, Asia, and the Pacific. With disfavor He regards the treatment accorded His people in Africa, and India.

But what can He do about it? With His self-constituted nature, His self-imposed inhibitions, and freedom given finite persons He must await their cooperation and growth. God is beset with and circumscribed by His own limitations. To do away with them would detract from Himself; to modify man would destroy his free moral agency.

Man would thus become a mere automaton.

In another sense God regards with an eye of divine concern the exploitation of every single person on earth. The law of falling bodies is His, the mass of uranium, the tsetse fly in the tropical jungle, and the crying infant two hours born in Mongolia. Thru the centuries from Alley Ooap to Arthur Compton, from Cain to Judas, Celsus, and Bilbo He has watched with an eye of pity man's inhumanity to man. Think you not that He sees Eugene Talmadge as well as Stanley Jones? The redemptive process is continuous down the centuries with unerring certainty and loving fiat.

And with Him there is no time; He is an eternal now. God

thinks and operates above anthropomorphic categories. But the categories are the frame work of epistemology and human thinking, without them Knowledge is impossible.

Every now and then God succeeds in raising up an overpowering leader who stands above the crowd like a mighty pyramid. In the prophets of Israel He draws nigh. In Jesus, a poor, hardworking carpenter of Nazareth. He reveals Himself as a Father to all. There is no event in history, no Personality in the chronicles of time to equal or surpass Him. Jesus brings God to all who will receive Him as the Suffering Servant who definitely cares. His work will be carried on until the divine mind is satisfied with His task.

—oOo—

### Favorite Scripture Passages

*Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:*

*I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:*

*Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.*

*I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.*

*Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.*

*And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.*

*Whereupon as I went to Damascus with authority and commission from the chief priests,*

*At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.*

# HOMILETICS

## Holding God's Hands

By ENOS KINCHELOE COX

"O, this people have sinned a great sin, and made them gods of gold. Yet now, If thou wilt forgive their sin—, and if not, blot me, I pray thee, out of thy book which thou hast written"—Exodus 32:31, 32.

Jehovah is busy. He cries, "Let me alone," but Moses persists. He is pleading, not for himself but for Israel he loves. Another prayer you will find in Exodus 32:11, 12, which gives this same appeal.

I. There is a lack of selfishness in these prayers.

Moses asks nothing for himself. The fact that God would make a great nation of him does not seem to interest him in the least. He is not going to let himself take the position already given to Abraham. He is interested in Israel his people. Jehovah has made him their defender, and he intends to act as defender and advocate.

Jehovah would be dishonored among the nations if Israel failed. He must give them another opportunity. For this he pleads. He feels that in making the prayer he is putting himself in line with God's plan for his people.

II. There is in this prayer a deep love for Israel.

He knows that Israel has sinned, and he does not belittle the offense. His good soul is aghast at their perfidity as shown in the making of the golden calf. They have indeed sinned "a great sin." But he pleads for forgiveness. Moses did not want to live if Israel was to be discredited. If they could not have a fresh start, then "blot me, I pray thee, out of thy book which thou hast written." With Moses God was first, Israel second, and Moses forgotten.

When a man prays who is willing to put God first in everything, and is willing to be blotted out rather than that his cause should suffer loss; and can be moved by no motives of self interest, then by all the laws of his holy, compassionate nature God must listen to that man.

III. These prayers glow with an abiding and consuming eagerness.

Many of us think of Moses as a man of meek and quiet spirit. He has been pictured as one who was never swept by mighty passions. But this concept is wrong. His meekness was that of a God taught self control. Moses was a volcano within. He was a Etna or a Vesuvius, a great flaming furnace of a man whose nature ran deep and strong. God is forced by his very nature to heed prayers like those of Moses. The wonderful things that he was doing. Great prayers are usually self-conscious. People like Moses



are willing to be called fanatics but they have no time to worry about what people think of them.

Moses in prayer was a greater man than Moses as a leader. His prayers were great; he could pray anywhere. God and Moses were working at the same thing;

they frequently were in conference.

But the man who prayed like that could not die. in that cry is the very essence of all that makes for life eternal. The man who could so lose his life found it more abundantly and belongs to the ages.

—oOo—

## THE FIRE AND THE CALF

By PHILLIPS BROOKS

In "Sermons Preached in English Churches"

So they gave it to me: I cast it into the fire and there came out this calf.—Exodus 32:24.

Aaron was frightened at what he had done. He was afraid of the act himself, and he was afraid of what Moses would say about it. Like all timid men, he trembled before the storm which he had raised. And so he tried to persuade Moses, and perhaps in some degree to persuade himself, that it was not he that had done this thing."

### I. The Furnace did it.

Aaron's speech represents a common human disposition. We are all too prone to lay our own sins and short comings upon the flames. A man may be cruel and gross, licentious and sinful. But he will take refuge behind this old excuse, saying in our modern language, "I am a victim of circumstances."

And so with the woman of society. The fire made me do this, she says of her frivolity and pride. And so of the politician and his selfishness and partisanship. I put my principles in the furnace and this came out. And so of the Bigot and his Bigotry, the one-sided conservative with

his stubborn resistance to progress, the one-sided radical with his ruthless radicalism.

### II. We extend this same philosophy to those over whom we have responsibility.

The father who has never done one thing to make his son an honorable citizen will say after the son has become a profligate that he cannot understand it. He says: "I put him in the world and this came out." The father whose son is a skeptic will say the same thing, though he has never done anything to direct him in the way of faith. Perhaps he tries to place the responsibility upon the minister.

### III. Stream currents in which we float largely determine our actions.

There are very few isolated instances of life. There are currents flowing always in all bad directions. There is a perpetual river flowing toward sensuality and vice. There is a river flowing perpetually toward hypocrisy and religious pretense . . . and when you have once given yourself up to any of the rivers, then there is quite enough in the

continual pressure, in that great movement like a Fate beneath your keel, to make you lose the sense and remembrance that it is by your own will that you are there, and only think of the resistless flow of the river which is always in your eyes and ears.

The man who commits fraud today did not do it in a hurry; There is some precedent. There was a beginning. It is a self deception, yet it is not always complete. Men who read these words may be planning fraud, but the words check them. They have not so far yielded to the current but that they know the reality of sin which confronts them.

IV. The real source of this Spirit is founded in a vague and Defective sense of personality.

Anything which makes it less clear to a man that he is a responsible individual, standing on his own few inches of earth—tends to demoralize the essential personality.

So the only hope for any of us is in a perfectly honest manliness to claim our sins. "I did it, I did it." let me say of my wickedness. Let me refuse to listen for one minute, to any voice which would make my sin less mine. It is the only honest and only hopeful way, the only way to know and be ourselves.

—oOo—

## MEMORIAL DAY

By HERBERT BOOTH SMITH

In the Homiletic Review

This Day shall be unto you for a memorial.—Exodus 12:14.

The text is more appropriate to the subject than may appear at the outset. The Jewish Passover, to which it refers, was a memorial by redemption of blood. Decoration Day, at which time we lay our fairest flowers on the graves of Soldiers who died that we may live, is like wise a memorial by redemption of blood; without the shedding of blood there is no remission, and without the shedding of blood there is no civilization.

I. Memorial Day is a Day of Recollection.

On memorial day we should look back over the way we have come as a nation. Ours is a long history and a long tale. It takes us back into the German forest

where a few Christian-captives told the story of Christ. We trace the history of these converts into the British nation. We see them establish the Magna Charta, the greatest single institution in civic history. We follow them through the English Church to the days of the Reformation.

Puritanism becomes established in America. There is the continental Congress, the Bill of Rights, the Declaration of Independence. There is the World Revolution, the Civil War, the World War, each bringing its own memories. Memorial Day is a day when we think of all these things.

II. Memorial Day is a Day of Decoration.

The custom of decorating graves with flowers is wide in

ts practice. The Jews put the grave near the family home that it might be remembered. The Romans laid violets and roses on the graves of the dead. The Japanese observe death days when photographs of those who have passed or are very much in evidence Shintoism has a sort of Decoration day. The souls of those who are dead are supposed to meet at a shrine, and an offering of fruit, rice, vegetables, and other food is offered them. The Chinese erect buildings as memorial to their famous dead. The Christian custom of keeping grass on the grave's green and of planting flowers symbolizing the resurrection, is one of our most beautiful customs.

"Salute the dead,  
Who went and return not? Say  
not So!

We rather seem the dead, that  
stayed behind

Blow, trumpets, all your exul-  
tations blow!

For never shall their aureoled  
presence lack . . .

They come transfigured back,  
Secure from change in their  
hearted ways.

Beautiful evermore, and with  
the rays  
Of morn on their white shields  
of expectation."

III. Memorial Day is a day of  
Resolution.

There is always a tomorrow  
following hard on the heels of  
today . . . Memorial Day ought  
to see us shake our clenched  
fists in the face of Mars.

Here is what some recent wars  
cost: Anglo-French War, 1793-  
1815 six and one half billion dol-  
lars, two million lives. The Cri-  
mean War, 1853-1856 one and one  
half billion dollars, one half mil-  
lion lives. The Boer War, 1900-  
1901, One billion dollars, 90,000  
lives. The Russo-Japanese War,  
1904-1905, two and one quarter  
billion dollars, one half million  
lives; the United States Civil  
War 1861-1865, four billion dol-  
lars, 6,500,000 lives. United  
States Spanish War, 1898, \$15,-  
000,000 three thousand lives.

And it is estimated that the  
World War I cost ten million  
lives and the nation will strug-  
gle for generations to pay the  
cost.

—oOo—

## WHERE DO YOU LIVE?

By G. CHARLES WEAVER

In Church Management

This is none other but the  
House of God.—Genesis 28:17.

This is a rather puzzling state-  
ment from this young man, Ja-  
cob. He is standing on a rather  
barren hillside. He has spent the  
night there with a stone for a  
pillow and the stars for light.  
There is no Temple, no dwell-

ing, not even a tent; naught but  
a barren hillside; yet Jacob  
said it was God's house, a place  
where divine presence had been  
manifest.

Where do you live? The ques-  
tion has not to do with your lo-  
cation, but with your faith and  
vision. Do you live on a mere



hillside or in God's house? Do you live in a mere house or a temple? You may like in either and not call for a morning Van.

There is the story of a little lad who lived on a hillside and whose favorite position was gazing across the valley to the opposite hill at a house with golden windows. When given permission one day he started out to find that house and examine those windows. Down the hill, across the valley, and up the hill he went and found a very old house, with very ordinary windows; after a fruitless search for the house with the golden windows, he asked a little girl if she knew where such a house might be, "O yes," said she, "here I shall show you"—and she pointed across the valley to yonder hill and designated his own house, all aglow with windows of gold. Where do you live? Regardless of location, you may have bright shining golden windows, you may have a holy temple, a house which God will be pleased to honor with his presence.

### 1. Old Houses

Some people I know live in old houses, the houses of yesterday, houses of memories. Older people are proud to dwell in these old houses, but they are not the only ones that thus live in the past. It may be that those days that are gone were filled with life's greatest joy or with life's greatest sorrow, but they are gone; do not let the joys of yesterday shut you out from the joy of today.

### II. New Houses.

Some people I know live in new houses—houses, they say,

have nothing to do with the old or the past; no influence from the past has entered their dwelling. But such a house has really never been builded. What I am today is the result of influences that have touched my life in days gone by. The past has helped to make the present, and we live our lives today as we live them with their joy, comfort, and success, because of contributions from the past, A father, a mother, a friend, a countless multitude; each gave a share, large or small, that helped to make life what it is for us. While the past is not for us to live in, neither is it to be ignored or forgotten.

### III. Dream Houses.

Then there are still others I have met who seemingly live in dream houses, I suppose we might call these houses air castles. They are really beautiful things, these dream houses. They are built out of the things we would like to do and out of the good we intend to do. They represent what we would like to be and what we hope to accomplish. It is a fine thing to dream thus; we shall never build anything really worth while or beautiful unless we first do build this dream house. But these dream houses or air castles are not to live in; they are merely the ideals, the plans which shall enable us to build real houses in which we may live. These people who live in dream houses are wasting their time with idle wishing and dreaming, instead of doing.

Let us take the best of the old, let us take the finest of the new, let us take the most lofty ideals and build for us a house.

Let us shut out the discord, let us make love supreme, and you shall see that God shall come into such a house to dwell.

—oOo—

## THE VISION SPLENDID

By R. H. STRACHAN

In the "Scots Observer"

I will turn aside and see this great sight.—Exodus 3:3.

What the burning bush really was no one will ever know. Trees as bushes on a countryside, have often a story attached to them, as all readers of Thomas Hardy will know. To another than Moses the fire might have been some trick of the midday sun blazing down on an isolated desert thorn.

There are in natural objects gateways or sacraments which lead us straight to God . . . David Livingston tells that in a moment of great discouragement he was emboldened to persevere in his great task of exploration by the sudden sight of some flowers at his feet.

I. At the Burning Bush Moses received His Baptism of Spiritual power.

There is a Spiritual power which blazes and burns, yet does not exhaust itself. It is a greater passion than that of social zeal and human sympathy. Moses was naturally a sympathetic man. His heart burned within him when a fellow Hebrew was bullied by an oppressor. But it was not that kind of power which was revealed in the burning bush. Then there is a kind of thinking such as is revealed in a recent book entitled, "My Hopes and Fears for the Church." Feverish thinking may, itself be a sign of failure of

nerve. Surely today we need to seek the burning bush to find power which does not exhaust or spend itself.

II. We must turn aside to see this great Sight.

This business of finding God is something which demands concentration. He who starts out to find God everywhere may find him nowhere. Moses was about to receive a revelation, and a revelation is not just information about God. God was about to say to this man, "I am." That is very different from hearing another say of him, "He is." "I am the bread of Life," will feed a Hungry Soul. "He is the bread of life," may make us feel like a hungry man gazing at food in a shop window. "I am the good Shepherd," says Jesus, and then we say, "Thy rod and thy staff they comfort me."

Those who want to hear the "I am" need turn aside and concentrate for the personal experience.

III. Turn aside in Reverence.

"The place whereon thou standest is holy ground." We need to learn a-new today what Holy ground really is. Calvary is the most holy spot on earth. The burning bush was a holy place in the dim distant history of Israel, and its fire is an eternal fact. To the superstitious Holy ground may be a dangerous

place. The careless comer may receive hurt if he treads lightly. To the serious worshiper Calvary is both a blessed and a hurtful place—even as there are moments when human love hurts us when we take it.

That holy love constrains us. Its pressure pains the heart and grips the conscience. It hurts

while it holds with a grasp we would not, if we could, escape. Yet it makes our hearts sore, not only with the sense of our unworthiness but with the sense of the summons to live as he lived. The cross, as Denny once said, only redeems those it inspires.

—oOo—

## THE TALEBEARER

By CASTON J. HARRELL

In "Friends of God"

Thou shalt not go up and down as a talebearer among the people.—Leviticus 19:16.

"Boys flying kites haul in their white-winged birds;

But you can't do that way when you're flying words.

'Careful with fire is good advice we know;

'Careful with words is ten times doubly so.' " (Carleton).

Dr. J. G. W. Ward in his very interesting book, "Cameos from Calvary," relates a story concerning a talebearer that is much to the point. A certain woman became a menace in her neighborhood on account of her gossiping tongue. No one's reputation was safe, and no one could restrain her. Finally, in desperation, they brought her to the parish priest. He was an understanding man. He listened to the story and imposed upon her a strange penance. "Take," he said, "a hundred small feathers and drop them one by one from this milepost to the next." That did not seem hard to do. "And then," he continued, "come back by the same way, and gather them up and bring them to me again."

Some time later she stood before her confessor with only a few feathers in her hand, for as she dropped them the wind had scattered them far and wide "You see, my daughter, what this means," he said, "Your words lightly spoken are as feathers dropped by the way. But they are quickly carried far beyond the hope of recovery, and fall where we cannot trace them."

I. The words of a Talebearer are scattered like feathers in the wind.

Here our figure breaks down, for they are not as innocent as feathers, nor do they fall so lightly. The psalmist likens them to flying arrows. And how deeply they wound. The recollection of them remains, like irritating bits of shot and shell which soldiers sometimes carry in their bodies after their wounds are outwardly healed. A backbiting tongue strikes at what we hold dearest, our good name and reputation, and it is easier for us to forgive and forget an act of injustice than to pardon a slurring remark or a libelous report. There are no wounds more irri-



ating or more difficult to heal than the wounds which evil words inflict.

II. "Gossiping is the most injurious pastime."

Only God can measure the harm done in every community by men and women who find an unwholesome delight in dissecting their neighbors' reputation and spreading every evil tale." They "whet their tongue like a sword, and bend their bows to shoot their arrow's even bitter words" (Psalm 64:3). A gossip-loving tongue is no respecter of persons. Often it smites the good name of the innocent. A multitude of men and women with a past would be able to live down the painful mistakes of other days and become an asset to their neighborhoods were it not for little tete-a-tete gatherings when talebearers meet. We would do infinitely better if we would blot their transgressions out of our book of remembrance,

as God does, and lend them a helping hand.

III. Among the Graces of Christian love none is more charming than this, "Rejoiceth not in iniquity" (I Cor. 1:13).

It has no pleasure in discovering a sordid story or repeating it. A love filled heart manifests itself in a love-controlled tongue. And this is the mark of a love controlled tongue: It will not parade a brother's shame; it will not speak of it except to remedy a condition, or to save another from evil, and then with greatest care. There is sound philosophy and religion in lines that appeared. Among the "memory Gems," in old readers: "If wisdom's ways you wisely seek,

Five things observe with care;  
Of whom you speak, to whom  
you speak,

And how, and when, and  
where."

## BISHOP CLAYBORN HEADS NEGRO CHURCHES

**Drs. Eichelberger and Harris  
New Officers; Bishop Wright  
Drs. Perry, Townsend, Jernagin,  
Hawkins, Bracey, and  
Horace( Contd.)**

Little Rock, Arkansas

Independence Day in Little Rock marked the closing of the two days' annual session of the National Fraternal Council of Negro Churches, which represents eleven denominations and over 6,000,000 members of Negro Churches. Bishop John H. Clayborn, of Arkansas, presiding prelate of the AME Church in the Fourteenth Episcopal District was elected President to suc-

ceed Bishop Alexander P. Shaw, one of the bishops of the Methodist Church. Bishop Clayborn becomes the seventh president of the organization since its founding in 1934; having been preceded by Bishop R. C. Ransom, Dr. W. H. Jernagin, Bishops L. W. Kyles, J. A. Bray, L. H. King, and A. P. Shaw. According to the constitution, no one person can be president more than two years, and the presidency rotates from denomination to denomination. Bishop Clayborn is the youngest president the Council has ever elected. He is dynamic, energetic, and

versatile, and great things may be expected of him.

Bishop R. R. Wright, Jr., recently appointed Bishop of New York by the Bishops' Council of the AME Church, retained the position he has held for several years as executive secretary. Others retained were: Reverends V. M. Townsend of Ark., treasurer; E. W. Perry of Oklahoma, vice-president at large; W. H. Jernagin, of Washington, Director of Washington Bureau; J. L. Horace of Chicago, Chairman of executive committee; J. M. Bracey of Saint Louis, Statistician; H. B. Hawkins of Chicago, auditor. Vice presidents and assistant secretaries are elected from each denomination as well as an executive committee representing each participating denomination.

Among the high spots in the meeting were changes in the constitution, permitting memberships to be for a twelve months period rather than to expire at this annual meeting. Individual voting membership were put at \$2 while local church dues are \$5. The annual drive, this year is for 25,000 new members of which 1000 are to be local churches.

Bishop Wright, executive secretary, reported that the year just closed has been the best in the twelve years of the National Fraternal Council's history, numerically, spiritually, and financially.

He recommended a five-year program of organization. He said, "The weak point in the effort of the Negro to achieve his full citizenship status in America is not the lack of justice in his

cause, but the lack of organization. Our people are easily aroused to the injustice of our situation. A lynching or not such as we had in Columbia, arouses us, and arouses many white people. But we have no sustained organization to carry on. Some organizations exist in large cities; but the small towns are almost untouched." Bishop Wright gave the skeleton of organization as it is today. "We have the national committee of from 25 to 50 persons of every shade of religious belief, and are in process of organizing state committees, and local committees. It is my hope that we shall have from 20,000 to 30,000 persons active on these committees, so that we can act harmoniously and effectively. Not alone in the national scene, but in every local community. And when we get these 20,000 people tied up in one great organization fighting for righteousness and social justice, we will be heard for the Negroes all over America."

Reports were made at this meeting by the following committees outlining their work: Social and Economic Conditions; Evangelism; Recreation and Amusements, Business, Agriculture. President Banks of Prairie View College, Texas reported many of the leading agricultural experts of the race as well as some presidents of agricultural colleges as members of the agricultural committee.

Bishop Wright reported many of the nation's leading business men as members of the committee on Business, among whom are Dr. J. E. Walker, president of the Universal Life

Insurance Company, and the Tri-State Bank, Memphis; Major R. R. Wright, Sr., president, National Negro Bankers Association, Philadelphia; Attorney Emmer Lancaster, special adviser of the Secretary of Commerce; Joseph R. Houchiens, specialist in Negro Business, United States Census Bureau; and other leaders. The executive secretary said, "While the church has always supported liberally our business and professional men, I believe now is the time to organize this support in and on a large scale. Especially is this true when government is coming more largely to the support of business in general."

Bishop Wright recommended also that a committee be appointed to confer with President Truman, such as conferred with President Roosevelt some years ago. "Indeed," said the bishop, "We should have a standing committee in every state whose duty is or should be to have frequent conferences with the governor of that state, and a committee in every city to confer with the mayor. Our Church Leaders should not only go to the governmental authorities when there is trouble but go when things are peaceful. They should strive to be on friendly terms with the authorities, and be so valuable that they should be frequently called in to advise the authorities on such matters as schools, streets, housing, health, sanitation, recreation, etc."

Bishop Wright reported, "Nothing is more vitally needed

than a research department. Much of our trouble is ignorance of facts, not only on the part of white people, but on our part. Often when delegations go on the authorities, and they make a good speech, but when the authorities ask for facts they do not have them. I, therefore, desire to have as a part of our program as a director of research, a well-trained man, probably a Ph.D., in social research, who can guide our committees in practical research designed to uncover to the Negro the facts which will aid in better adjustment of the whole American social life."

Reverend W. H. Jernagin reported for the Washington Bureau, that he had been alert in looking after the interests of the race in legislations coming up before Congress; that he had attended many conferences and committee hearings both of the Senate and the House. Dr. Jernagin was elected last fall to visit the war zones and he told of his helpful visit to the soldiers just after the close of the war.

Bishop A. P. Shaw, retiring president, was made chairman of the membership drive. Rev. J.-S. Webb of the AME Church, was appointed to assist. Others will be selected from other denominations. Treasurer Townsend reported receipts of over \$12,000.

The meeting was held in Bethel AME Church, Rev. G. Wayman Blakely, Pastor. The delegates came from all parts of the country.



## Bishop W. A. Fountain, LL.D., Prelate of African Methodism for Twenty-six Years

By EDITOR J. S. BROOKENS

At St. Louis, Missouri, in 1920, our General Conference holding its twenty-sixth session elected five able high churchmen to the Episcopacy: Bishops W. D. Johnson, A. J. Carey, W. S. Brooks, W. T. Vernon and W. A. Fountain.

Like the leaves that are green in the spring, and grass, earth's green carpet, these stalwart sons of God were flourishing in their noon day strength twenty-six years ago; and like the leaves and the green grass, they have faded, leaving the sweet fragrance of that touch of divinity that is only possessed by God-called men; that is, all but one lone, tall, gracious, unswerving, unchallengable, fully capable, master episcopal executive, son of God, Bishop W. A. Fountain; whose spirit, divinely inspired and divinely sustained in our midst, continues to exude the indescribable and heavenly fragrance of the divine attributes which his classmates of 1920 have left behind.

The poet philosophizes about man's temporary existence in these words:

"Time like an ever rolling stream,

Bears all its sons away.

They fly forgotten as a dream  
Dies at the opening day."

But is the soul with divine fragrance ever forgotten?

Has the world forgotten Galileo, Savanarola, John Huss, Melancthon, John Bunyan, Booker T. Washington, Augustine,

Ambrose, Thomas Aquinas, Justin, the martyr, Plato, the African Eunuch, Stephen, Turner, Allen, Payne, or Jesus?

Can African Methodism in general and Georgia in particular ever forget the inspired and indestructive labors of the Senior Prelate?

No, a thousand times, no! For like the men of divine inspiration whom God supplies every century with, men who leave imperishable footprints in times' highways, our revered Senior Bishop has made impresses that no ever rolling stream shall obliterate.

He is our Senior Prelate, and yet he is just as young as our youth; just as mature as our Elders; just as patient as Age, Experience, Wisdom, Consecration and Love require God's servants to be.

Georgia's church program is a heavy schedule; the religious agenda is packed full of multi-form accessories; an active and comprehensive mental mechanism is absolutely necessary within the borders of an episcopal district that possesses an educational institution with Morris Brown's high senior college scholastic rating, a rating authorized by the Southern Association of Colleges, and concurred in by the giant educational foundations; and Morris Brown's facilities are unsurpassed in library, laboratory, faculty and dormitory standards; its roster of professors sparkles with

Masters of Arts and Doctors of Philosophy.

Hard working President Fountain, an alumnus of the Graduate School, Northwestern University, as is Bishop W. A. Fountain, has refused to accept NO, the answer of old man Failure! But he has valiantly labored day and night to lift up the standard of his people in the land of Talmadge and Southern negative traditions. Today, Morris Brown College owns over eight hundred thousand dollars in campus and college buildings; and Morris Brown, as the direct result of President Fountain's friend-making personality, has an endowment that surpasses that of all our institutions added together—a quarter of a million dollars!

The Senior Bishop gets on the job daily early in the morning; his office on the campus of Morris Brown College is a bee-hive of church activities; from it radiates his personality that inspires sixty-two churches in the immediate Atlanta area with memberships ranging as high as three thousand; and from thence to Florida's borders on the South; Alabama's borders on the West; Tennessee's borders on the North, and the Atlantic Ocean on the East, covering a territory containing more than one thousand churches that are being most successfully pastored by over nine hundred undefeated African Methodist preachers, and over one hundred thousand actual members.

Yes, the one hundred per cent accreditation system works in Georgia; it works because

the wise leadership of our indefatigable Senior Bishop has been able to show the Georgia regulars that the one hundred per cent system is an admirable way in which to put over such a tremendous job as the church requires in Georgia. Why, only six Georgians out of nine hundred failed to bring in one hundred per cent reports during the 1945 series of conferences; and that is less than one per cent.

Georgia Regulars, rising to the occasion, laid \$23,000.00 on the altar for Christian Education on Founder's Day; \$57,000.00 on the altar for this great Christian ideal at their June commencement, and during the epochal youth Congress and A. C. E. League Convocation these same Georgians brought \$15,000.00 to meet whatever emergencies might exist. A grand total of \$95,000.00!

Mrs. Julia Fountain, the quiet, unassuming wife and mother, great missionary protagonist, and most cultured companion of a man of destiny, adds tone and dignity to the cultural environment of her husband's episcopal boundaries.

Georgians who aid Bishop Fountain in giving the connection a great program are Drs. W. C. Davis; J. S. Bryan, the Connectional President; W. O. P. Sherman, Uncle Charlie Hobbs, my father in the Gospel; M. T. Robinson, C. K. Knight, H. I. Bearden, H. E. Davis, I. G. Glass, H. E. Parker, W. L. Brown, M. C. Davis, Vox Pop, J. R. Hurley, A. Armister, Jaudon, Gissentanner, H. C. Carswell, R. E. Roman, S. H. Rhone, Jackson, J. H. Edge, A.

Cooper, E. Reese, G. B. Hannan, H. W. Murph, Bagby, Frank Moore, R. W. Williams, A. J. Harris, H. W. Grant, J. G. Percell, H. V. Greene, H. J. Peoples, J. W. Dennis, J. H. Hall, A. A. Duncan, a fifty-year veteran; A. D. Hardeman, J. Frank Rogers, W. M. Smith, G. B. Lancaster, G. A. Roberts, A. M. Roberts, W. C. Driggers, W. H. Morris, G. C. McPherson, C. H. Harold, W. B. Lawrence, State Chairman; J. F. Moses, D. W. Wiggs, F. B. Wright, R. H. Porter, A. A. Hightower, J. H. Dunn, A. L. Brewster, R. L. Smith, J. N. Miller, C. D. Thornton, I. J. Johnson, W. W. Stephens, Sr., W. W. Stephens, Jr., R. R. Downs, J. S. Roddy, W. W. Norman. And do we have any lay members who stand hard by?

Yes, there is Mrs. Dolly Alexander, Georgia's chairman; Miss Sarah Lockett, Miss Susie Hamilton, Mrs. C. P. Hobbs, Mrs. W. O. P. Sherman, Prof. T. J. Goler, E. W. Langster, H. D. McIver, S. R. Roundtree, Mrs. W. D. Johnson, Sr., Mrs. J. S. Flipper, Dr. Hightower, M.D., Dr. Richard Fountain, M.D., Mrs. H. I. Jordan, Mr. Sandy Allen, Mr. J. G. Thornton, Mrs. G. H. Dunn, Miss Dennis, Mrs. A. M. Roberts, Mrs. I. D. Davis, Mrs. R. R. Downs and thousands more!

Georgia's candidates for episcopal honors are Drs. W. R. Wilkes, who was Georgia's standard bearer in 1944; T. J. Davis, M.D., able presiding el-

der of the Griffin District; D. T. Babcock, liquidator of \$70,000.00 on Big Bethel, Atlanta, Georgia; J. L. Butler, no stranger to the church, strong Georgia presiding elder, and J. S. Bryan great pastor of St. John, Columbus, Georgia, where he has paid off thousands of dollars. Dr. Bryan is the able president of the A. M. E. Church Connectional Council.

Dr. E. C. Mitchell, one of the foremost authorities in the field of religious education, did a masterly job in the 1946 Georgia State Convention; he is an indispensable asset.

An inspiring sermon was delivered by Dr. W. D. Johnson, "Vox Pop," strong candidate for the Manager of the A. M. E. Book Concern. The Cuthbert District, his district, ranks third in Georgia.

Bishop G. W. Baber preached the keynote sermon for the Georgia conclave. The boys said it was touching! The preacher touched Georgia's hearts, and made Georgians weep for joy!

Dr. Dan Hill of the Howard University School of Religion, delivered a series of brilliant lectures. They were not desiccated bones, but bones filled with spiritual meat.

Dr. J. S. Bryan, Connectional President, ably delivered the closing sermon.

—“FIX IT.”



# The Richard Allen Youth Council of the AME Church

## What Is It? Why Have It? How to Organize

By ANDREW WHITE  
*Connectional President*

118 Lynn Street, Covington, Ky.

### THE RICHARD ALLEN YOUTH COUNCIL (RAYC)

*What It Is . . .*

The RAYC was organized in June, 1937 at Memphis, Tennessee, during the 150th birthday celebration of the A. M. E. Church. It is not intended to replace or supercede any existing youth organization of the A. M. E. Church, nor is it a merger of the youth organizations of our church, but is an integrating and recruiting agency which seeks to make the work of our existing youth organizations more effective and widespread. It has the same ultimate objectives as the Sunday School and Allen Christian Endeavor League have always had. It is a helpmate to all of our existing youth character building organizations. It is a definite part in the program and objectives of the Department of Religious Education of the A. M. E. Church and gets its instructions and directions from that department.

The RAYC as a recruiting and integrating agency is devoted to spreading the message of Christianity through the young people of the A. M. E. Church by urging them to take a definite and active part in church work in general and in the Sunday School, A. C. E. League, Young

People's Missionary Society, and other youth clubs in particular. It seeks to encourage young people in the A. M. E. Church to acquaint themselves with the history and traditions of the A. M. E. Church, and thereby increase their appreciation for the A. M. E. Church.

*Why Have It . . .*

BECAUSE an organized youth group is a necessary means of preserving and passing on the great history and traditions of the A. M. E. Church. If the faith of our fathers is to remain alive, that faith must have an organized youth group which will know and love it enough to want to cling to it. The more intelligent people are about their history and traditions the more willingly will they cast themselves into the stream of that tradition and be saturated with the pioneering spirit of the fathers.

BECAUSE unless youth is enthusiastic about the church he will not be sincerely interested in its program and its leadership positions. The greatness of the traditions is the pivot around which activities revolve only if youth is enthusiastic about that tradition. Youth becomes enthusiastic about that tradition in proportion to his knowledge about it. He becomes acquainted with that tradition by having a definite part in that pro-

gram which is preserving and passing it on.

BECAUSE the A. M. E. Youth should be connectional-minded. The RAYC gives A. M. E. youth an opportunity to become definitely interested in a connectional program and to become connectional officers, working directly through a connectional organization. The leadership of the A. M. E. Church should be in the hands of members who think in terms not only of their local A. M. E. Church, but also in terms of the A. M. E. Church as a whole. The RAYC is an avenue through which the A. M. E. youth can become intelligent and enthusiastic about the A. M. E. Church as a connection.

#### *How to Organize . . .*

The RAYC is both a connectional and local organization just as every A. M. E. Church is both a connectional and local church. As a connectional organization the RAYC gets its life blood from the local RAYC's. The connectional RAYC meets at a time and place designated by the Department of Religious Education of the A. M. E. Church. The 1946 session will be held in Chicago, August 6-11. Connectional officers will be elected at this time.

#### *Local Organizations*

All of the A. M. E. Churches in any city or town should unite in promoting the RAYC. All young people from all churches are eligible and should be encouraged to join. ONE RAYC TO EACH CITY OR TOWN regardless of the number of A. M. E. Churches. Each RAYC should be a union of all A. M. E. young people except in towns where there is only one A.M.E. Church in which case that church is the sole sponsor.

The first step in organizing local councils is to get the advice and approval of the A. M. E. ministers. Then get the support of other interested youth workers. This group should sit down and make plans. After plans have been made, call in some interested young people and talk over the plans with them. Be sure that all A. M. E. Churches are represented in the planning meetings. After an interested group representing all A. M. E. Churches in your town has secured sufficient information about the council, set a date for having a meeting to organize your local RAYC. At this meeting officers should be elected and as far as possible these officers should come from the various A. M. E. Churches. Now you are ready to go to work as a RAYC.

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### **Annual Report of Director Dwight V. Kyle, The Goodwill Service Center, 362 Beale Avenue, Memphis, Tennessee**

#### **PERSONNEL**

*President*—Bishop R. R. Wright, Jr.  
*Acting Director*—Rev. Dwight V. Kyle.

*Director Public Relations*—Mr. Benjamin F. Bell  
*Manager Goodwill Book Shoppe*—Mrs. Grace L. Kyle

*Manager Goodwill Woman's Exchange*—Mrs. Willa Gilton  
*Office Secretary*—Miss Rubye LaVerne Battles.

*The Commission of Social Service, Thirteenth Episcopal District*

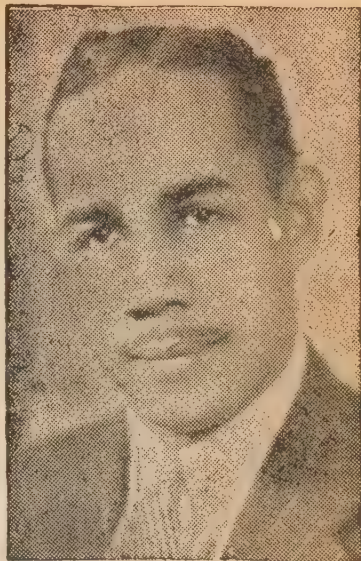
GREETINGS:

On July 8, 1945, the Goodwill Service Center was launched at a public meeting in historic Avery Chapel, Dr. D. V. Kyle, pastor. The meeting took place at 3 o'clock p.m., with Bishop R. R. Wright, Jr., and Mayor Walter Chandler principal speakers. Many representatives and workers of the 13th District were present. The objectives and goal were set forth to a crowded house. The Goodwill Service Center was under way. We are happy, after almost one year of Goodwill Service, to submit our first annual report.

We wish to thank Bishop R. R. Wright, Jr., Founder and President, the Commission on Social Service of the 13th Episcopal District for the trust and opportunity in serving as acting director of the Goodwill Service Center for the past year, and all of the host of friends and supporters of the Goodwill movement who have so nobly cooperated in a venture of Goodwill.

*Building:*

The trustees of the Goodwill Service Center procured a building located at 362 Beale Avenue. This is a two-story brick building with four rooms upstairs, four rooms downstairs situated in the heart of the Memphis Colored activities. Many repairs were needed in or-



REV. DWIGHT V. KYLE  
*Acting Director*

der to put the plan into shape for Goodwill Service.

We secured workers and started renovating, completely overhauling the building; repaired floors, removed fire places, plastered walls, painted and papered the entire building, constructed counters for Woman's Exchange Book store, Research Library, put in lighting fixtures, repaired doors, locks on doors, covered the floors with linoleum, installed neon sign, awning for the front of the building, venetian shades for windows. After weeks of renovation the building was put in first class shape.

We then turned our attention to equipment—office furniture for upstairs and downstairs including chairs, tables for the class rooms and club rooms. We secured a typewriter, electric mimeograph machine, filing cab-



## GOODWILL SERVICE CENTER



inets, electric fans, etc. Due to the prevailing conditions we were unable to secure a heating plant. Avery Chapel loaned the Center two coal stoves that allowed us to go through the winter. The building has recently been waterproofed and rodent proofed. The upstairs porch is

screened. What has been accomplished in regards to the building can be readily seen when we remember what little we had to work with.

#### Survey:

The Goodwill Service Center made a survey of all the business houses and homes on Peale

Avenue and Gayoso Street. This survey was conducted by Mr. R. R. Wright, 3rd, and the acting Director. As a result we were able to get a first-hand impression of the area in which we were able to acquaint Beale Avenue with the Goodwill Service Center and also get a first-

hand impression of the area in which we would be working. Many helpful suggestions were gained from the same. We are happy to report that every individual contacted joined the Goodwill movement by signing a pledge card.

#### *Committees:*

Thirteen committees were organized to undergird and help carry out the work of the Center. These committees report to the A. M. E. Ministers' Council weekly—two committees reporting each week. The Council sits as an advisory board with them. The committees are as follows:

1. Home Visitation
2. Bible Study Classes
3. Meeting Place
4. Information Service
5. Employment Service
6. Inter-Intra Racial
7. Research Library
8. Woman's Exchange
9. Visual Religious Education
10. Visitors to Courts
11. Discussion Groups
12. Awards
13. Headquarters.

The suggested projects developed by the committees have been carried out with varying success.

#### *1. Home Visitation:*

The Committee on visitors meets twice monthly at the Center. It is composed of twenty-five women. Mrs. Annie Larry Plummer is chairman; Mrs. Grace Kyle, supervisor. This committee has visited all of the homes within a radius of four blocks to the Center. This was done over a period of four months with the committee vis-

iting daily, usually in the mornings with the exception of a few days due to inclement weather. As a result of their findings, a fellowship supper for the unchurched was held at Avery Chapel, leading into a two weeks revival with Rev. Mark Young in charge. Great results were obtained.

#### *2. Bible Study:*

Rev. E. Coleman, Jr., chairman. Classes in the Bible—Old and New Testaments—have been organized, also a class in preaching to this modern age is taught by Rev. A. E. Andrews and Rev. D. V. Kyle. These classes run for a twelve week period, meeting on Monday and Wednesday from 10 a.m. to 12 a.m. There were five students in each class. The school session closed with a fellowship breakfast at the Culpepper Restaurant. Rev. Coleman teaches a special class on Thursday nights from 7 p.m. to 9 p.m. preparing young preachers to meet their conference requirements.

#### *3. Meeting Place:*

The Rev. W. F. Bolton, chairman. This committee furnishes a place of meeting at the Goodwill Center to any group or society who is working for Goodwill. This service is rendered free. A partial list of some of the groups meeting in the Goodwill Center are as follows:

Commission on Social Service  
District  
Religious Educational Department, 13th District  
Trustees, Goodwill Service Center  
A. M. E. Ministers' Council  
A. M. E. Ministers' Wives

Beauticians  
 Evangelists  
 Book Club  
 Missionary Societies  
 Stewardesses  
 Men's Service League  
 N.A.A.C.P. Committee  
 C.M.E. and A.M.E. Ministers  
 Citizens Civic Club of Memphis  
 Omega Psi Phi Fraternity  
 Veterans  
 Young People  
 Woman's Exchange  
 Heaven Bound Committee

#### 4. *Information Service:*

Our information service needs further development. There are possibly five essential points that we should bear in mind as we develop along this line:

1. Citizens ready to cooperate
2. Coordination of all government and private agencies
3. Attractive office
4. A program which provides all services not readily available elsewhere
5. A staff which knows the community and its resources

#### 5. *Employment:*

For information and employment, research and organization are called for. On the average ten persons a day come seeking aid by information; if we were to include telephone calls the number would be larger. Veterans are constantly seeking living quarters. We have had few calls for employment and such have been from those physically handicapped. We refer them to the proper agencies for aid.

#### 6. *Inter-Intra Racial Goodwill:*

Our entire program is geared around the idea of creating within and among the races

Goodwill. All of our programs have served with this in mind, particularly when we presented Bishop R. R. Wright Jr., over Radio Stations WMC-N. C. A.; WMPS—A. B. C. and WHBQ-Mutual.

#### 7. *Research Library:*

The Research Library is located on the second floor of the Center where preachers, teachers, social workers, laymen can come and study, prepare their addresses, lectures and gather the needed information. Already a large number of standard reference books are on the shelves. More are to come.

#### 8. *Woman's Exchange:*

Mrs. Willa Gilton, manager. The Exchange has over seventy consignors who make and place on display for exchange the many articles seen on the first floor in the Woman's Exchange Department. The Exchange sponsored a Fashion Review at St. Andrew A. M. E. Church, featuring apparels designed and made by the consignors. It met with high acclaim and is one of the unique projects of the year.

#### 9. *Visual Religious Education:*

We have an R.C.A. Sound Projector, Screen and the beginning of a film library. We receive more calls than we can adequately handle. First difficulty is in securing operators for the machine, second difficulty is in transportation. We need an automobile or station wagon then we could cover the district in a much needed program of visual education.

#### 10. *Visitors to the Courts:*

The committee on Court Visitation has been actively en-



gaged in visiting the courts—both Juvenile and Civil—consulted with the different Judges, been in council with the Prosecuting Attorney, particularly in the two outstanding cases of the year. Many courtesies have been offered and utilized. The committee has also sat in council with clients, visiting the jails and homes of the persons brought before the courts.

#### 11. Discussion Groups:

Our discussion groups have been mainly within the Ministers' Council. We plan to organize a community forum whereby the citizens of the community may have an opportunity for discussion of the various problems and needs in our community.

#### Publications:

The Goodwill Service Center aims to promote and publish worthwhile literature and to encourage the writing of the same. The president and founder, Bishop R. R. Wright, Jr., published an outline of "Christian Mission Study Course—I and II," "The Teaching of Jesus;" "The A. M. E. Hand Book."

Rev. D. V. Kyle published "Paul from Prosecutor to Advocate;" "The Comforter."

The Goodwill Service Center will soon publish The Directory. During the past year many letters have been sent out. The A. M. E. Ministers' Council, at the suggestion of Bishop R. R. Wright, Jr., sent a letter to President Harry Truman urging the appointment of a Secretary of Peace in his cabinet. Bishop R. R. Wright, Jr., sent over five hundred letters through the

Goodwill Service Center to the preachers of Kentucky and Tennessee, black and white, asking for honest opinions as to what methods they thought best that ministers might sponsor together to help forestall incidents like the Columbia riot. It was a Goodwill letter. The response was encouraging.

#### Programs—For the Year:

1. Welcoming home for the returning veterans, February. In affiliation with the C. M. E. Ministers, Bishop Wright, Bishop Gregg and Bishop Hamlet were the principal speakers. 12,000 people attended, packing Mason Temple.

Book Week, February 12-14. Five outstanding authors were presented at Avery Chapel, Goodwill Service Center, Manassas High School, Booker T. Washington High School and Lemoyne College under the supervision of the Goodwill Book Club, Mrs. Grace L. Kyle, manager. The authors were Langston Hughes, Melvin Tolson, Eric Hercules, George Lee and Bishop R. R. Wright, Jr.

Woman's Exchange Fashion Review sponsored by 70 consignors; Manager Willa Gilton, April 12, 1946. This was unique in that all garments worn were designed and made by Negro women.

"HEAVEN BOUND" by Miss Venzuella Jones, directress and playwright wrote the play at the request of Bishop Wright. For six weeks she rehearsed and finally produced the play—a religious drama at Ellis Auditorium. This production was sponsored by the Goodwill Service

Center in affiliation with all of the Memphis Churches. We had members from different churches—AME, CME, Baptist, Christian, Presbyterian, Episcopal, Catholic — participating, with whites seeking admission. The public urgently asked for a return presentation.

For the first time in this history of Memphis radio, a Negro spoke over three radio stations: WMC-NBC; WMPs-ABC; WHBQ-Mutual. Bishop R. R. Wright, Jr., laid to the hearts of the citizens of the country and Memphis the Goodwill cause and the Goodwill Center. Favorable comments are still pouring in.

As a summary of programs, we have: (1) Welcoming home for veterans; (2) Book Week; (3) Fashion Review; (4) Heaven Bound; (5) Radio Broadcasts.

Every program has been a project in Goodwill working within the race and between the races.

Sunday, July 7, 1946, The Goodwill Service Center's first Anniversary program at Avery Chapel. Principal speakers were Bishop R. R. Wright, Jr., and Mayor Walter Chandler. Presentations were made to the "Heaven Bound" choristers.

The personnel of the Goodwill Service Center is as follows: President, Bishop R. R. Wright, Jr.; Acting Director, Rev. Dwight V. Kyle; Manager Woman's Exchange, Mrs. Willa Gilton; Manager Book Shoppe, Mrs. Grace L. Kyle; Office Secretary, Miss Ruby La-Verne Battles; Public Relations Manager, Mr. Benjamin F. Bell.

(REV.) D. V. KYLE, Secretary

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## Favorite Scripture Passages

*The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*

*From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

*Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

*Blessed are they that mourn: for they shall be comforted.*

*Blessed are the meek: for they shall inherit the earth.*

*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

*Blessed are the merciful: for they shall obtain mercy.*

*Blessed are the pure in heart: for they shall see God.*

*Blessed are the peacemakers: for they shall be called the children of God.*

*And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.*

# High Churchmen

Dr. H. T. Primm, builder of the leading social settlement building in African Methodism, having given the Eighth District, at Union Bethel, New Orleans, a seventy-five thousand dollars Four Freedoms S. L. Greene Building free of debt, modern in every particular, and with a corps of twenty full time social workers.

Dr. Primm found an old mortgage of \$14,000.00 on the church with interest long overdue. He spiritually organized Union Bethel's fourteen hundred members; they soon caught up the back payments and liquidated the principal.

Then Dr. Primm, who is a specialist in the field of religious education and church Social Agenda, sold the idea to Union Bethel of helping the people of the slums, working mothers, those in need of hospitalization, in need of jobs, and the unchurched in need of Jesus.

Bethel did a phenomenal task under Dr. Primm's able leadership; she paid cash as the building was constructed!

Dr. Primm has many supporters who will present him for episcopal honors in 1948.

Mrs. Primm is an ideal minister's wife, and pleasing hostess.

Dr. Jonathan Dames in closing his second years' work at Bethel, Detroit, has smashed all Dollar Money records, paying

\$1725.00 and making an increase of \$175.00.

Mrs. Dames has fully marshalled Bethel's missionary women to do a great job this conference year.

Here are some of Bethel's figures: Membership 2809; Dollar Money \$1725.00; total Conference claims, \$4772.00; Balance in Stewards Treasury, \$7008.42; Balance in Trustee Treasury, \$9246.28; Balance in Sunday School Treasury, \$130.47; Balance in A.C.E. League Treasury, \$17.32; Other Treasuries \$916.32; Total Balance, \$17,231.22.

Dr. Dames had to do a little indoctrination at Bethel during the year and the fourth quarterly conference overwhelmingly sustained his decisions as pastor. Bethel is now rocking steady.

Dr. Dames, his illustrious father, who labored so successfully in Florida for years is now sojourning with his able son.

Dr. Primm at Union Bethel, New Orleans, gave the A.M.E. Review one hundred subscriptions during the year; Dr. Dames at Bethel, Detroit, gave the Review fifty-five happy subscribers.

At Ebenezer, Evanston, Illinois is Dr. Wm. Jones, a smooth pastor; and Mrs. Jones, a true daughter of our Zion.

Dr. Jones gloriously entertained the last session of the



Chicago Conference with the full cooperation of a great congregation.

Ebenezer, Evanston is Holy Ghost headquarters every Sunday; and has a thriving Sunday School.

During the year they gave the Review forty-nine subscribers.

In Georgia at Allen Temple is Dr. W. R. Wilkes, one of Georgia's strongest candidates for episcopal honors in 1948 having been their standard bearer at the last General Conference in Philadelphia.

Under Dr. Wilkes' able leadership during the past twelve years Allen Temple has been completely revolutionized. She is now on a cash basis, with no heavy debts on hand. At present the loyal membership, of over fourteen hundred, is having the outer walls beautifully repainted giving the brickwork a battle ship grey color; and the interior has been renovated; Allen Temple is not only a leader among Georgia's sixty-two Atlanta churches and nine hundred churches in the state, but she is a leader among African Methodism's eight thousand.

Mrs. Dolly Alexander, chairman of the Georgia lay members organization, had a fine program as her share of the recent glorious session of the Georgia State meeting.

It was a most comprehensive arrangement of the lay members church agenda.

In Louisville, Kentucky Dr. G. Horace Jenkins, continues to lead historic Quinn Chapel to higher heights; he is one of the church's most able ministers.

Mrs. Jenkins is one of the quiet souls of innate dignity who

ennobles humanity; their daughter, Miss Catherine, holds the M.A. degree from Indiana State University and is a Louisville City school teacher.

Dr. Carlyle Stewart, of Ebenezer, Detroit has certainly justified Bishop Gregg's wisdom in assigning him to this great citadel of African Methodism.

The people are happy, the Kingdom of God is being revealed through Ebenezer's program for Christ; and Dr. Stewart, possessing high pastoral talents, abundant faith in God abundant Christian chasity, and preaching ability to a marked degree acceptably takes care of a big job.

Mrs. Stewart, a talented organist, fits in the program at Ebenezer most acceptably.

Dr. Stewart has purchased one of the A.M.E. Church's most beautifully built and amply furnished parsonages in Arden Park; it contains fourteen rooms, and is open to everybody.

The Michigan annual Conference again reaffirmed its endorsement of Dr. J. D. Howell for episcopal honors. Dr. Howell reported 4,500 members; thirteen hundred Sunday School and Junior Church members; over one hundred conversions; over forty-thousand dollars raised during the past conference year and \$53,000.00 left in the church Treasuries!

He is chairman of the Finance Committee, and leader of his conference.

The Michigan Conference unanimously endorsed Drs. L. L. Berry, and Editor J. S. Brooks as connectional candidates for Episcopal honors in 1948.

The Conference presented

Bishop and Mrs. J. A. Gregg with a wedding gift of one thousand dollars in a reception program presided over by Dr. S. C. Davis, pastor of Greater Quinn Chapel, Detroit, and President of the Detroit Ministers' Alliance.

The Bishop and his bride make an exceptionally fine couple. Mrs. Gregg is a lady of cultured personality.

Drs. R. F. Washington, who holds the Masters degree in Education from the University of Michigan; and E. A. Blake, Sr., are the two able Presiding Elders in this strong conference.

The Conference unanimously endorsed Dr. Blake for the Secretary of Missions; he comes from fine African Methodist stock.

Mrs. Blake, the wife of Dr. Blake is the newly elected President of the Michigan Annual Conference Branch missionary Society. She is an ardent worker and able executive.

Dr. Stewart at Ebenezer, Detroit, reported 3,000 members; 242 accessions; 132 converts; \$1500.00 Dollar Money; for total Conference claims, \$4217.08; raised for all purposes \$65,676.01; Balance in Treasuries, \$8195.34.

Dr. E. B. Williams, who is the author of an excellent treatise on Education in this issue of the Review was enthusiastically endorsed for the Editorship of the A.M.E. Review in the recent session of the Michigan Annual Conference.

Drs. John Alexander, Bethel, Indianapolis and S. H. Hardrick, of newly built St. Paul, richly took care of the A.M.E. Review the third Sunday in June; the Editor was greeted by most im-

pressive audiences at both churches, morning and night.

Mrs. Alexander and Mrs. Hardrick are two of the church's finest women; they are admirable preachers' wives, and they make you feel at home. Dr. Hardrick is the little Giant Church builder.

Dr. Alexander is the Chairman of the Finance Committee, Indiana Conference, the conference leader, one of African Methodism's most capable administrative executives and of our most efficient material for the Secretary of the Church Extension; and his friends are legion.

Dr. Taylor, most successful pastor of Ashbury, Louisville, Kentucky has liquidated six heavy mortgages from our churches during the past ten years. He is also the purchaser of Jones Tabernacle, Cincinnati, Ohio, now pastored by Dr. Thompson.

Since being at Ashbury, Dr. Taylor has led the congregation out of the wilderness of heavy obligations to the plains of freedom from debt; they held their epochal mortgage burning exercises the first Sunday in last August, August 4, at which time Bishop R. R. Wright, Jr., Ph.D., was their honored guest.

Dr. R. S. Everett at Cairo, Ill., came to the Fourth District from the illustrious Fifth, where he was a leading pastor and Presiding Elder for years.

At Cairo Dr. Everett and Mrs. Everett have labored most successfully; they were the host there to the last session of the Illinois Annual Conference where Dr. Everett made one of his finest reports.

Dr. S. H. Lewis, A.B., B.D., D.D., brilliant preacher and suave pastor of the First Church, Kansas City, Kansas, took high ground in entertaining the mid-summer session of the Bishops and Connectional Councils.

Dr. Lewis and his good people took the two sessions on short notice but there was no noticeable lack of hospitality, homes, nor food; hogs, cows, chickens, and turkeys went the way of all the earth.

Mrs. Lewis, most generous and cultured daughter of Bishop and Mrs. M. H. Davis, makes Dr. Lewis' pastoral problems easy to solve with her abundance of charm, goodwill, willingness to serve, and inherited African Methodist spirit; and already little baby Lewis gives promise of following in her parents and illustrious grand parents' footsteps.

Dr. Lewis is a product of an A.M.E. home in South Carolina; and he is an alumnus of Allen University, an institution that has given the church five Bishops, numerous General Officers, and great leaders; it has been honored by having as one of its professors, a teacher of immortal worth, Prof. G. G. Garrett; Dr. Lewis is an outstanding churchman who has come naturally, step by step, to African Methodisms' highest pinnacles as a pastor and a preacher.

His many friends thruout our great church are enthusiastically pushing him forward for the office of Secretary of Missions in 1948; the church can make no finer choice. Dr. Lewis will be a mission expansionist like

Wm. Paul Quinn, T. M. D. Ward, and H. B. Parks!

He will go into the large cities where there are great conjected groups of our people and there S. H. Lewis will exercise that mighty preaching talent God has endowed him with, to heal brokenhearts, to assuage wounded spirits, and establish new churches for our Zion!

Dr. L. R. Hays, who defends our faith at Bethel, Kansas City, Missouri, has enjoyed great success there since succeeding that polished shaft, Dr. M. R. Dixon, Jr., who is meeting all requirements at Shorter Chapel, Denver, Colorado.

Dr. and Mrs. Hays have found their way into the hearts of Bethel's great congregation; they are doing a grand job for our Master there, and the people are highly pleased; Dr. Hays is a finished article in anybody's pulpit; and he is bighearted too.

The Editor was the guest of Dr. Carl Flipper, an old class mate at Morris Brown College recently, while in the midwest.

Dr. Flipper is the long time pastor of Ebenezer, Kansas City, Missouri; he is a product of Shaw University and Drew School of Theology; and was the baby child of Bishop and Mrs. J. S. Flipper, deceased. Dr. Flipper has many well wishers in the Southwest Missouri Conference and throughout the church who are supporting him for the Bishopric in 1948.

Drs. I. H. Bonner and George Singleton looked in upon the Florida State Meeting and delivered masterly addresses. Dr. Singleton is receiving hearty encouragement for the Editor-



ship of the Review; he is one of the outstanding Protestant theologians of America.

Other splendid reports showing hundreds of conversions and secessions; thousands of dollars liquidated; great Sunday School organizations; fine stewards' support; and with thousands of dollars left in the various church treasuries were made by Drs. I. R. Rhonenee, S. S. Harris, Wm. F. Rice, entertaining pastor at Saginaw, E. B. Williams, J. A. Charleston, whose church treasury contains \$65,000.00; H. L. P. Jones, S. C. Davis, who is the builder of new greater Quinn Chapel, Detroit's most beautiful church edifice; Drs. Simmons, Evans, Peterson, Houston, M. L. Simmons, Dean, Boston, Pryor; Wright, Lawrence, W. A. Crider, L. Knowles.

Bishop A. L. Allen, LL.D., was the greatly appreciated Episcopal associate of Bishop J. A. Gregg, LL.D., during the Michigan Conference sessions.

General Officers E. C. Hatcher, D.D., and E. A. Adams, and the Editor of the Review were in attendance during the sessions of this, one of our church's greatest annual conferences.

Dr. and Mrs. C. P. Jones of Chatham, Ontario, and the Ontario-Quebec Conference were genial conference guests.

Among the fine lay members who constituted the Michigan Conference membership, and who are always faithful, and who attended the Saginaw, Michigan session were Attorney Herbert L. Dudley, Conference Attorney and Connectional Lay members President; Mr. William Entzminger, President of the Fourth District Lay members or-

ganization; Mrs. C. S. Smith, General Sec., The missionary Society; Mrs. Ann Wortham; Mrs. Naomi Meadows, Dr. Aaron Toadle, Mr. Philip McQueen, Mr. A. L. Simmons, Mrs. Lucy Carter, Mr. H. Duckett, Mr. J. Ed Jones, Dr. J. L. Leach, Mr. Charles Gaines, Mrs. Minnie Neely, Mr. H. Carter, Dr. K. J. Siddall, eminent A.M.E. leader in the Illinois Conference, grows stronger and stronger at Springfield, Illinois. Due to the death of Dr. George Brown, illustrious African Methodist veteran of years of service as Presiding Elder, Dr. Siddall triumphantly brought the District into the last session of the Illinois Conference held at Cairo.

Mrs. Siddall is not to be surpassed as a methodist preacher's wife.

In Peoria, Illinois, Dr. Harvey Walden, my old Garrett and Chicago Conference colleague, has had miraculous success, doing perhaps what is the outstanding job of his most creditable ministry, African Methodism in Peoria, with Dr. Walden leading, has liquidated mortgages of long years standing; they have held mortgage burning festivities that were enjoyed by the entire Illinois Conference, and their inspiring leader, Bishop J. A. Gregg, LL.D.

Did Dr. Walden stop? No; he marshalled the tribe of Allen in a new project, the purchase of a sumptuous corner mansion adjacent to our property for a modern parsonage home; and paid for it.

We are unusually fortunate in Springfield, Illinois, the home of our Emancipator, Abraham Lincoln, and the location of his im-

# CURRENT EVENTS

## There Was Violence In Mississippi

Jackson, Miss. (ANP)—There were no reports of violence on Mississippi's July 2 primary day when Negro citizens voted in the Democratic primary for the first time in history of the State, but the next day and every day since there have been multiple reports of intimidation and violence visited upon Negro citizens.

With the election past Negro citizens still live under a deep cloud of fear and apprehension in many sections of the state.

The result of the election shows Senator Bilbo with a majority of slightly over 3,000 votes over the combined total of all his opponents. With a conservatively estimated 5,000 Negro registrants, including veterans qualified under a state law exempting them from paying poll tax, had it not been for the actual violence and fear of violence on the part of Negro vot-

ers, it appears certain now that there would have been a runoff election.

Reports of election day violence begin with an account in one of the state's leading daily papers of the shooting to death of F. C. Fowler, a Choctaw County citizen. Fowler was shot on election day by the town marshall who said he shot Fowler when he stopped a car Fowler was driving and Fowler got out and started towards him "like he was fixing to draw a weapon."

In Gulfport, leading city along the gulf coast section of the state, a number of Negroes were beaten and among Negroes there is fear that at least one Negro was killed. J. T. Hall, wealthy undertaker, was arrested and lodged in jail on election day. Because of fear, it is almost impossible to obtain information from any Negro regarding the election day incidents.

In Canton, just 25 miles from the State's capital city of Jackson, according to a well known farmer who is often deputized for law enforcement duties when anything happens involving Negroes, he stationed himself at one of the polling places armed with a heavy club and when the first Negro appeared to vote—a well known business man and property owner, he (the white deputy) began beating

mortal shrine, for here we have two great citadels for God; Dr. and Mrs. Stewart, who are among the highest type of Christian leadership, are the caretakers for African Methodism in our Christian premisis in Springfield along with Dr. and Mrs. Siddall. Dr. Stewart is not only one of the leaders of the Illinois Conference, but of the entire church:

him with a heavy club. The Negro managed to escape with only a few blows, it was reported. When the news spread rapidly over the town no other Negroes attempted to go to the polls and generally stayed in their home and off the street.

In McComb, in the southern section of the state, much in the news in recent weeks following the reported decision of the Veterans administration to locate an all-Negro hospital there, a 77-year-old Negro, registered and qualified by exemption from poll tax, was the first to attempt to go to the polls. He was met by a group of men, one of whom, after stopping and threatening him, had him arrested and charged with attempting to shove him off the sidewalk. Following the incident no other Negroes attempted to go to the polls.

At Prentiss, home of the Prentiss Normal and Industrial Institute patterned after famed Tuskegee and founded by one of its graduates, J. E. Johnson, protégé of Booker T. Washington—after a few Negroes went to the ballot box the voting place was moved. At the new place all Negroes who came near were “advised” by a watchman not to go in.

In Natchez, bluff city by the Mississippi river in the south west section of the state, a serious election day incident was narrowly averted due to a hurried meeting of white and Negro leaders. Here, according to reports, the near serious incident came about when Negroes going to the polls were told they could not vote. They were later allowed to vote. But, all their votes were challenged. It is doubted that the challenged votes were counted. According to newspaper reports, Adams County, of which Natchez is the principal town, had the largest number of qualified Negroes of any county in the state.

All of the Negro voters in Bolivar County also were challenged. Bolivar County is in the heart of the Mississippi delta and also had a large number of Negro citizens qualified in the election.

In Louisville, in northwest Winston County, Negroes were stopped at the polls by two men who told them if they insisted on voting they would see that the Negroes were taken out and properly taken care of.

An increasing number of letters from Negroes denied their voting privilege was reported on the way to national aid organizations.

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## Rev. J. D. Howell's Seventy-sixth Consecutive Quarterly Conference the Greatest of Them All

*Prominent Aspirant for the  
Bishopric in 1948*

After the fourth quarterly conference held on the evening of June 14, 1946, at St. Stephen A. M. E. Church in Detroit, Michigan, we the reporting com-

mittee being officers of the church, are wondering as to whether or not St. Stephen is the leading A. M. E. Church in the entire connection and also, if the Rev. J. D. Howell is not in front of the leaders, running



second to none in the history of our Church.

The ever-increasing rate of attendance for each and every Sunday morning service offers ample proof of his spiritual influence and drawing power . . . bringing to the people an uplifting and inspiring message which has brought wide-spread comment from the entire connection. Rev. J. D. Howell with the aid of his 95 class leaders has been able to build a successful and well attended class and prayer meeting which meets every Tuesday evening, making a weekly financial report of \$150.00 to \$200.00 to the stewards of the church.

In our young people's department, we have a well organized junior church with services being conducted every Sunday morning under the leadership of their own pastor who is doing great work in constructing the minds of our young people. In our Sunday School, we have three departments—Senior, Junior, and the Cradle Roll. The attendance record for the entire department shows on the aver-

age, the well rounded figure of 600 for every Sunday morning and their contributions are second to no other church.

For the Fourth Quarter, St. Stephens raised \$12,000; purchased the house and lot next door; increased our purchases of bonds by \$16,000 and completed details for the Church Building Program which will begin as soon as the materials are available.

In the final report at the close of the Fourth Quarterly Conference, the church records show a sum of \$50,000 in cash on hand.

Officers and members of St. Stephen A. M. E. Church are requesting the return of Presiding Elder David A. Blake and Rev. and Mrs. J. D. Howell for the coming year. With great pride we make this report of the functions of our church of which we feel that we have a great leader and a great people, all serving in cognizance with our great Bishop, the Honorable John Andrew Gregg.

*Officers of St. Stephen  
A. M. E. Church.*

### A. O. Wilson's Campaign Club for Bishopric

*Dr. Wilson is one of the Church's most prominent aspirants for the Bishopric.*

222 N. Roman Street  
New Orleans, La.

The Congregation of a Great Church presents a Great Divine for the Bishopric.

St. James A. M. E. Church at New Orleans, La., celebrated its centennial in the year of 1945, which means that the descendants of five generations has con-

tinually walked in the footsteps of African Methodism, and today can boast of building an institution comprising a well equipped Community Center, a Recreation Hall, an elaborately furnished Parsonage, and a beautiful Church Edifice, with a value of approximately one hundred thousand dollars—unencumbered.

Our program for effective civic activities, wholesome recreation and higher religious edu-

education for the youth of our race group cannot be excelled.

Our contribution to the General Church will equal or probably excel that of any church in the connection. We are now presenting for the first time in our hundred years of existence, "To the delegates who will make up the General Conference in 1948" Dr. A. O. Wilson as a candidate for the Bishopric, a man who has served us most beautifully for six years. *Can you not feel safe to accept and follow the advice of a congregation one*

*hundred years old, and equally as old in the depth of experience and love for the growth and progress of the church that has sheltered and guided us through all these years?* We, therefore, promise you that this Sainted Divine, Dr. A. O. Wilson, will adorn this greatest office with dignity, culture, and religious pride, and will be an honor to our church and most especially to you.

By I. L. BICKHAM,  
Executive Chairman of the  
A. O. Wilson Club for Bishopric.

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## Bishop H. Y. Tookes, Leader of African Methodism



BISHOP H. Y. TOOKES

The Editor graciously accepted Bishop H. Y. Tookes' invitation to attend the Florida State meeting; it was an epochal gathering that filled every nook and corner of the spacious chapel of Edward Waters College and overflowed all over a broad campus.

Bishop Tookes, known thruout the church for his magnanimous character, was in fine fettle and bubbling over with good cheer as he greeted seven hundred fifty ministers, hundreds of Sun-

day School, League, Missionary and Scout workers; and thousands of Florida A.M.E.'s. Mrs. Tookes leads the legion of Missionary workers whose motto is: "All For God and His Kingdom."

Bishop D. H. Sims, accompanied by Dr. H. Winsmore Mason, D.D., came down from New York City to share the pleasures of Florida's best State meeting; Bishop Sims preached a sermon that will ever live in the hearts of the people. Florida heartily welcomed this most brilliant Prelate, who is held in highest esteem by Bishop Tookes.

Bishop Tookes is African Methodism's outstanding Leader today for does not Florida lead in Dollar money, Missionary money, Pension funds, subscriptions to the church publications, and, Bishop Tookes took the lead in the recent Bishops' Council at Washington, D. C., in sustaining Bishop D. H. Sims authority to remain in charge of the New York Annual Conference until the General Conference. This forthright leadership

has resulted in settling this turbulent matter until our next General Conference to the heartfelt thankfulness of hundreds of thousands of African Methodists who have been deeply humiliated by the rabid newspaper accounts which have held our church leaders up to unfavorable publicity.

Bishop Tookes: "I am in trouble whenever any Bishop is in trouble," "I shall always defend the underdog."

"No man threatens H. Y. Tookes and causes me to swerve from my duty." Florida has the new H. Y. Tookes' library, a beautiful building of pressed brick; the new science building costing thousands of dollars; the complete overhauling of the B. F. Lee Seminary building costing over twenty thousand dollars; the renovation of the Centennial building that cost over twenty thousand dollars; other modern improvements that make an aggregate one hundred thousand dollars are now being made.

Edward Waters College Standardized under the honest and wise leadership of Bishop H. Y. Tookes, chancellor; and the scholarly supervision of President A. J. White, Harvard University graduate, and Dean Ernest King, Edward Waters College, seventy-four years old, has at last been recognized as a standardized institution for junior college training by the Florida State Board of Education; and all affiliate educational authorities.

This is the day of rejoicing for seventy thousand African Meth-

odists in the land of flowers; and this statement is not mere macrology; Florida's resplendent African Methodism is really happy.

Dr. C. A. Gibbs, D.D.—Dr. Gibbs is the erudite pastor of Mt. Zion, Jacksonville; he and Mrs. Gibbs are most loyal to Florida's leader.

Dr. Gibbs has efficiently served as a mission preacher, a city pastor, a presiding elder, the business manager of Edward Waters College, and the President as well; he is a man who humbly, loyally, and efficiently does whatever job his church assigns to his hands to do.

He is Florida's standard bearer for 1948, with one of the church's largest delegations supporting his episcopal aspirations; and he is easily one of the Church's outstanding candidates; he is a product of Payne Theological Seminary and Wilberforce University.

Floridians who strive: It is impossible to recount the names of Florida's great galaxy of workers in our Fathers' Kingdom.

Mrs. H. Y. Tookes works just as hard as she did as a pastor's wife, as a presiding elder's wife; her interest in the missionary work has not waned.

Miss Garrett Tookes, a finished product in educational acquirements is always to be found where the church is putting over God's programs; she is the true daughter of an A.M.E. preacher's home.

Mrs. A. B. Williams, Florida's sweet writer, whose literary fragrance expresses the beauty of



the human spirits in Florida and all over the church, is standing hard by her Bishop in his most successful efforts to lift the church to higher heights.

Sisters Agnes Ball, Genright, State President Jones, Polly Brooks, Dean Thorpe, of Edward Waters young women, King, Roundtree, Fason, F. K. Smith, McCormick, Ferrell, Akery Cousens, Graham, Jones, Walker, Carey, Chappelle, Richardson, Burroughs, Hunter, Mrs. Dean Ernest King, Mrs. A. J. White, and Connectional President Annie Heath are just a birds eye view of Florida's African Methodist womanhood for there are literally thousands.

Some of Florida's giants who man the reins as pastors and presiding elders are Dr. W. F. Ball, Florida's noble state leader, Florida's member of the General Conference commission, Florida's member on the episcopal committee, the leader of the East Florida Conference; the state leader in paying educational money, paying over \$2,000.00 in 1946, which makes him the leader thruout our church.

Dr. Ball also leads all Florida pastors in paying Dollar money, and no Floridian is truer to Bishop Tookes' leadership and state program than W. F. Ball, preaching man, son of thunder, and connectional candidate for the Bishopric in 1948.

Drs. J. M. Wise, dean of presiding elders, A. L. Bennett,

Heath, Moore, State Supervisor, candidate for the Church Extension Secretaryship, Dean Thorpe, Lee Theological Seminary, Vice-Dean Leonard, F. Morse, Lee Theological Seminary; Drs. R. A. King, M. D. Potter, L. D. Dickerson, M. Peter Chappelle, John Carey, W. R. Akery, J. W. Bullard, E. Nothan, H. E. Daniels, T. B. Carr, J. W. Walker, R. W. Whitehurst, State Statistician, E. Harley, S. E. Moses, G. G. Bledsoe, Anderson, G. W. Burroughs, W. R. Akery, E. J. Jackson, S. A. Cousins, H. J. Kinsey, R. A. Jackson, A. A. Williams, R. W. Logan, A. L. Sampson, T. C. Kelley, J. C. Surrency, W. D. Horton, A. W. Smith, F. M. Duncan, W. H. A. Pickett, A. E. Green, F. D. Hall, Burroughs, Fason, Charlie Long, N. Z. Graham, Jones, Tyson, Postell, Shep Hunter, McCormick, F. A. Roundtree; C. S. Williams, A. L. Lewis, Accountant Ralph B. Stewart, B. C. Vanderhorst, Dr. E. H. Flipper, M.D., Dr. R. W.D. Williams, M. D.; Drs. G. P. Pierce, J. A. Roberts, W. A. Jennings, R. H. Mobley, A. McNeil White, A. W. Smith, G. J. Oats, Sr., G. J. Oats, Jr., J. B. Epperson, Jones, and hundreds of others whose names are too numerous for space to spare

Florida proudly boasts that she is the queen of all African methodists daughters for her episcopal leader has by his sheer dynamic spiritual personality led Florida to the top place; and thereby made himself the Leader of the A.M.E. Church!



DR. J. H. LEWIS, A.M., D.D.

After a generation during which Payne Seminary has weathered many storms, a new and vital personality takes the helm, in the person of that most finely chiseled education personality, Dr. John H. Lewis, who was trained at Morris Brown, Yale and the University of Chicago. He valiantly sets himself to the huge task of a by no means impossible task of selling to African Methodism a One Hundred Fifty Thousand Dollars Building Fund for Payne Seminary.

Yes, Church, Payne Seminary is definitely on the upgrade; she now has a modern scholastic recording system; the students are flocking to her doors as never before; a fine Faculty has been accumulated. Bishops Ransom, Gregg, Sims, Wright, and Greene have pledged to raise the major portion of the \$150,000.00 to dress dear old Payne in new and representative material garments. Why just the other day Bishop Gregg had a planning conference with the intrepid Fourth District leaders to raise imperishable Payne \$35,000.00!

Bishop Reverdy Cassius Ransom has already prepared to lay \$10,000.00 on the sacred altars as an expression in the masterly leadership of far-seeing John H. Lewis, Dynamic Dean.

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